

The Living Church

VOL. XXIX.

MILWAUKEE, WIS.—SEPTEMBER 26, 1903.

No. 22

ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE IN MILWAUKEE.

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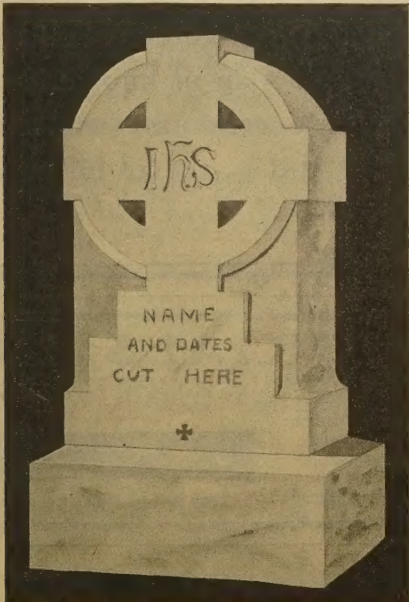
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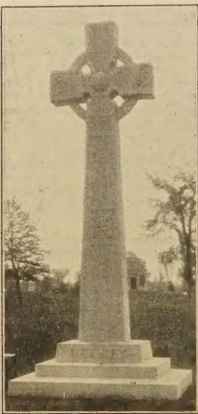
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The Living Church

VOL. XXIX.

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 26, 1903.

No. 22

Editorials and Comments.

The Living Church

With which are united "*The American Churchman*,"
and "*Catholic Champion*."

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis.

Editor, FREDERIC COOK MOREHOUSE.

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PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS	729
The Ministry of Angels—A Provincial Canon Reported—Trinity College—A Russian Epistle on Western Christendom—The Milwaukee Memorial Interpreted—Cromwellian History Reproduced—The Church Literature Propaganda.	
CROMWELLIANISM RESTORED. London Letter. John G. Hall	732
TO PRAY FOR MISSIONS	733
WHO WILL BE BISHOP COADJUTOR? New York Letter	734
THE MISSIONARY YEAR CLOSES. Report of Board of Managers	734
DIOCESAN CONVENTIONS. Milwaukee	736
PAPERS FOR TO-DAY. III. THE PROMINENCE OF PETER. The Bishop of Fond du Lac	740
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom	742
CORRESPONDENCE:	743
Preaching on Trial (Rev. John C. Ward)—What is the Remedy? (Rev. George Buck)—Churchly Matter in Secular Papers (Albert L. Sawyer)—The Y. M. C. A. and the B. S. A. (Eugene M. Camp)—As to Students at the University of Wisconsin (Rev. J. E. Reilly, D.D.).	
CAPTAIN MAHAN. Rev. Roland Ringwalt	745
FOR AUTUMN WORK. Mrs. L. E. Chittenden	745
LITERARY	746
THE LONG SHADOW. XXII. Virginia C. Castleman	747
THE FAMILY FRESIDE	749
PERSONAL MENTION, ETC.	750
THE CHURCH AT WORK	751
Report of the Joint Commission on Provinces—Dr. Prall Declines Election to St. Stephen's—Resignation of Rev. Dr. Egar—Presbyterian Minister Received in Central Pennsylvania, and Methodist Minister in Chicago—Chicago G. F. S. Holiday House—Jubilee at Galena, Ill.—Private Oratory in Hartford—Death of Rev. John W. Dunn—University Federation Contested in Toronto—Bishop Coadjutor to be Chosen in Rupert's Land—Damage from Cyclone in Jamaica—Significant Resolutions in Nassau.	
MUSIC. G. Edward Stubbs	759

THE angel bands which surround us and protect us, are both worshipping and serving. In the one capacity, it was the angel throngs which St. John saw, who "fell before the throne on their faces and worshipped God, saying Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

And it is these same angels who "always do service in heaven," and, by God's appointment, "succour and defend us on earth."

What a lesson for the Church! We are so apt to divorce worship and work. One group of men is earnestly striving to intensify the Church's worship; and another group is ardently striving to promote the Church's missionary or the Church's humanitarian work. But how few are honestly doing both!

Worship and work must go together in God's economy. It is the example which the angels set. It is the lesson the Church especially needs to-day. It is the divorce of these two factors in the Church's Catholicity that lies back of many of our present difficulties. We are painfully small in our conceptions, that we do not combine these two duties together.

Let the thought of the twofold angelic ministry spur us to a like service in our place, "a little lower than the angels," on earth; so shall we be fitted for the ministry of service and of praise in the highest heavens.

A PROVINCIAL CANON REPORTED.

THE report of the Joint Commission on Provinces, in which the draft of a canon, printed in this issue, is submitted, strikes us very favorably indeed. We quite agree with the Commission that the constitutional proviso that "no Diocese shall be included in a Province without its consent," ought to be removed. At the same time, in order that the adoption of this canon may not be contingent upon the slow and uncertain process of constitutional amendment, we suggest that after the clauses of the proposed canon, enumerating the seven Provinces, there be added such a clause as this: "Provided, that if any Diocese or Missionary District shall, by its legislative body, decline to participate in any such Province, that Diocese or Missionary District shall not be construed to be a part of such Province, nor shall it be represented in the Provincial Synod nor bound by any action of such Synod, until or unless it shall afterward apply for admission into and be accepted for membership in the appropriate Province."

A clause such as this, will enable the canon to become immediately operative upon its passage, and will also prevent the conflict over its constitutionality which is otherwise bound to ensue. Should the proposed amendment to Article XI of the Constitution be finally made, this proviso might then be repealed; should the amendment fail, we should still have at least a workable Provincial system in operation. In the meantime, if any Diocese should decline to participate in the Province within whose geographical bounds it is located, the remaining Dioceses of the Province would not be estopped from organization and action. And anomalous though the condition of the non-provincial Diocese would be, it would not be altogether unprecedented, for the English Diocese of Sodor and Man is not connected with either of the English Provinces. We can

hardly conceive, however, that any Diocese could be so blind as to wish to hold aloof from Provincial intercourse; though the proviso in the Constitution certainly aided in obtaining the passage of the article in question, and might expedite its consummation in this proposed canon. Possibly, if the Joint Commission is to hold another session before the opening of General Convention, this suggestion might yet receive its consideration.

If we suggest one or two other changes of a trivial nature, it is only that a very excellent draft may possibly be made even more perfect before its presentation.

1. A portion of the Missionary District of Salt Lake lies within the territorial limits of the sixth, and a portion within the seventh Province. Similarly is the District of Spokane divided between the two. The boundaries should be corrected with this in view. The territory of Porto Rico is omitted. It should be added to the fourth Province.

2. The fourth and fifth Provinces are much larger than the others, and extend over very large areas of territory. Might not these Dioceses better be grouped into three Provinces? Each of the three would still contain a greater number of Dioceses than would any of the remaining Provinces.

3. Sect. 4. " . . . embracing all the Bishops *residing* within the bounds of the Province"; would not "Bishops *having jurisdiction*," etc., be preferable? Several Bishops reside outside their Dioceses; it would be an anomaly, for instance, to give the Bishop of Nebraska a seat in the Provincial Synods of New England or New York, yet he resides "within the bounds" of both.

4. Would it not be better to confine the representation of the Missionary Districts in the primary Synods, to their already chosen delegates to General Convention? We question the advisability of equal representation with Dioceses at best; but particularly because the organization of several of the Provinces would necessarily be delayed by the necessity of awaiting the convenience of these missionary Convocations in electing delegates, some of which Convocations are not ordinarily held until nearly a year after General Convention, and one or two of which are not yet constituted at all. It should be observed that the organization of four out of the seven Provinces would thus be unnecessarily delayed. Of course, after the primary Synod, each of the Provinces could make its own regulations as to membership, and could then increase the representation from the Missionary Districts if it seemed wise to it to do so.

Sect. 6. We should be very glad if it should be found practicable, in some way, to prohibit the Provincial Synods from spending time unduly on canon-formation. After organization is once completed, the chief business of the Provincial Synods ought invariably to be missionary. We must guard against the evil which has, apparently of necessity, become associated with the sessions of General Convention, whereby the Church's missionary work takes a subordinate part. It should be the primary consideration of the Provincial Synod, which will thus have a place of its own entirely distinct both from diocesan and from General Conventions. After the first year or two, when the necessary legislation of the Provinces has been completed, we should hope that the general Board of Managers would be ready to divide with the Provincial Synods its work of appropriations, and also that the several Synods would take seriously into their hands the work of raising funds for *general*—not provincial—missions. Perhaps three years had better intervene before any permanent arrangements of this character should be made, in order to give time for the Provincial Synods to assume a definite form and to complete their organizations and codes of laws as to courts of review and the like. We should be jealous of the time to be spent in such preliminary legislation, if we did not feel that, once completed, it ought to be possible for the Provincial Synods afterward to devote their time to matters more immediately practical.

And we lay stress upon the Provincial duty of raising money for general rather than for Provincial missions, because we have already a conflict of interests between diocesan and general missions, each of which—but particularly the latter—is ordinarily promoted without the slightest reference to the other. It is this conflict of interests that is largely at the bottom of our missionary difficulties, and thus far, we have not been able to surmount it. If a third element—that of Provincial missions—is introduced, it will cause still greater confusion. This confusion will be obviated if it could be understood that the Provincial Synods are expected to become auxiliary to the general missionary work of the Church, and not to

introduce a third element between diocesan and general missions.

Yet we think it wise, on the whole, not to attempt to introduce this detailed provision into the canon at the present time. If it could be satisfactorily developed in advance, it would no doubt expedite the time when the Provincial Synods could have passed from the formative into the working period, and would also give one general canon under which all could work from the start, instead of instituting the delay of waiting either for the enactment of seven different Synods, or for the amendment by another General Convention. But a simple canon is far easier to obtain than is one of complex provisions, and we believe it would be better not to attempt to define the relation of the Provincial Synods to the Church's general missionary work, until the next General Convention after the Provinces are called into being. We trust, however, that this eventuality will be kept in mind in framing any new missionary canon that may become necessary. Surely no one can desire that the opportunity for vigorous missionary work which is presented in the Provincial Synod should not be seized.

We feel that the distinguished members of the Joint Commission which has framed this proposed draft, deserve the thanks of the Church. We regret that there should not be entire unanimity in the Commission, two members of the fifteen—the Bishop of Texas and the Rev. F. F. Reese, D.D., of Georgia—not signifying their concurrence to the report. It is not stated what are the grounds for their disagreement. Possibly they desire only to reserve the right to suggest that details be changed.

We believe the Church at large will welcome the wisely-drawn provisions, and that the plan will abundantly justify itself when placed in practice.

THE recurrence of the question whether Trinity College, Hartford, might be brought into closer relations with Yale University, comes at a time when the Canadian Trinity University is similarly looking for a federation with the University of Toronto. But there are some differences between the conditions of the two. In the Canadian instance, the two institutions are located in the same city. The University of Toronto is a secular institution, which, presumably, would not interfere with the Churchly character of Trinity. An affiliation could probably be arranged that would partake, in a modified form, of the character of the affiliated colleges under the English University system. An harmonious relationship might easily be conceived of as existing between the two without sacrificing the integrity of either. We express no opinion as to the vexed question of the wisdom of such affiliation, upon which Canadian Churchmen are seriously divided.

But the condition is totally different with the Connecticut institutions. Without the removal of Trinity to New Haven, which plan was abandoned after informal consideration two or three years ago, the location of Trinity in Hartford must necessarily prevent any affiliation with Yale on any such basis as may be practicable in Toronto, or according to the precedents of Oxford and Cambridge.

This does not, of course, mean that no manner of affiliation could be devised in spite of the distance; but it does modify the practical utility of any such relationship, and it would be quite as easy to arrange such with a Californian or an Alaskan institution, as with Yale University. The accident of location in the same state is hardly a germane consideration.

It must be remembered that, in spite of its modern "liberality," Yale still remains nominally a Congregational institution. It is so recorded in the official records of the United States Commissioner of Education. Now any relationship into which Trinity might be brought with Yale could hardly fail to minimize still further the Churchly character and influence of Trinity. In happily escaping the perilous bonds of diocesan control, there was at best too much danger that Trinity would strain the bonds which tie her closely to the Church as well.

If—and we can see the advantages of it—Trinity desires affiliation with other work, why might not the present be a timely occasion for the Church colleges to seek some definite alliance with each other? The sole reason for the continuation of such an institution as Trinity, overshadowed as it is by its great neighbor in New Haven, is its Churchly atmosphere. This is what should be developed—not at the expense of its academic excellence, but assuming the maintenance of the latter—if Trinity would really vindicate her right to live. Apart from Churchmanship, there is no reason why Amherst, and

Williams, and Dartmouth should not fill the requirement for small colleges for New England, while Yale, Harvard, and Brown do the same on a more extended scale. Trinity must maintain its Churchmanship as its primary reason for being, or be swallowed up or abandoned in the struggle for existence.

Would not this Churchly spirit, and the academic usefulness as well, be wisely developed by some bond of unity between Trinity, Hobart, St. Stephen's, Kenyon, and Sewanee? We do not forget the failure of the well intended Church University Board of Regents; but the failure of a body created from without does not necessarily involve the failure of a like body created from within. A unity of standard for degrees, or even the surrender of the right to confer degrees by each to a common board representing all, would largely enhance the value of such degrees; and there are other ways in which such an alliance would greatly assist the united bodies.

The cause of education under Churchly auspices is too important for Churchmen to view without serious questioning, a possible alliance of their oldest institution with a Congregational university exceeding its capacity a dozen times over. The union between lion and lamb is altogether too suggestive. We quite agree with the *New Haven Register*, which adversely criticises the suggestion, that "it is difficult to see what Yale can do for [Trinity], unless it is to make a banquet of her, on the theory of the big fish eating the little fish and so on, *ad infinitum*."

THE *Guardian* contains in its issues of August 26th and September 2nd, a paper of much importance in the interests of Reunion, being an epistle addressed by the Russian Synod to the Patriarch of Constantinople, replying to an inquiry of the latter as to the relations existing between the Russian Church and Western Christendom. The papers as printed in *The Guardian* are edited by "W. J. B.," the initials of W. J. Birkbeck, Esq., one of the best informed English scholars in matters pertaining to the Eastern communion. Mr. Birkbeck, we may observe in passing, is now accompanying the Bishop of Fond du Lac in his trip to Russia.

The epistle is too long for us to treat of in detail. Its editor points out that the Russian treatment of Latins and of Protestants assumes that the errors of both these represent "merely two forms of one and the same apostasy." These are spoken of in the epistle as "two great ramifications of Western Christianity, the Latins and the Protestants." The two, says Mr. Birkbeck, are viewed as "simply two aspects of the same heresy, that heresy being the rejection of the authority of the Church." Western baptisms, whether by Latins or by Protestants, are accepted because both "believe rightly concerning the Holy Trinity."

The keynote to the section of the epistle relating to Anglicans, who are said to "assume a somewhat different attitude towards Orthodoxy," is found in the following paragraph:

"First of all, it is indispensable that the desire for union with the Eastern Orthodox Church should become the sincere desire not only of a certain fraction of Anglicanism (the 'High Church'), but of the whole Anglican community, that the other purely Calvinistic current which in essence rejects the Church, as we understand her, and whose attitude toward orthodoxy is one of particular intolerance, should be absorbed in the above-mentioned pure current, and should lose its perceptible, if we may not say exclusive, influence upon the Church policy and in general upon the whole Church life of this Confession which, in the main, is exempt from enmity toward us. On our side, in our relations toward Anglicans, there ought to be a brotherly readiness to assist them with explanations, an habitual attentiveness to their best desires, all possible indulgence toward misunderstandings which are natural after ages of separation, but at the same time a firm profession of the truth of our Ecumenical Church as the one guardian of the inheritance of Christ and the one saving ark of divine grace."

As to the first of these sentences, we trust it may be brought to the attention of the illustrious Russian Holy Synod, that the Lambeth Conference of 1888, which represented, as did its predecessors which took similar action, all schools of thought within the Anglican communion, set forth the following declaration:

"That this Conference, rejoicing in the friendly communications which have passed between the Archbishops of Canterbury and other Anglican Bishops, and the Patriarchs of Constantinople and other Eastern Patriarchs and Bishops, desires to express its hope that the barriers to fuller communion may be, in course of time, removed by further intercourse and extended enlightenment. The Conference commends this subject to the devout prayers of the faithful, and recommends that the counsels and efforts of our fellow-Christians

should be directed to the encouragement of internal reformation in the Eastern Churches, rather than to the drawing away from them of individual members of their communion."

Surely this official declaration of the Bishops, among whom those of the "Calvinistic current" were present with their brethren, and which is understood to have been the unanimous pronouncement of the Conference, might well be accepted by the Russian Bishops as being the sufficient and authoritative assurance of the whole Anglican episcopate on that question.

On the whole, it is evident that the tone of the Russian epistle toward Anglican Christendom is more friendly than it is toward any other Western group—Latin, Protestant, or Old Catholic. It does indeed leave something to be desired; but it is a paper which in no sense raises a fresh barrier toward intercommunion.

IT IS a pleasure to know that the Bishop of Milwaukee, in his annual address, and the Diocese of Milwaukee in its resolutions passed last week with only two dissentient votes, should agree with us as to the interpretation which THE LIVING CHURCH had already given to the Milwaukee Memorial. The question whether the time is now ripe for the Church's legal title to be corrected, is wholly subordinate to the question whether it ought to be corrected at all. The Diocese of Milwaukee raised the latter question. The General Convention appointed a committee which was charged to discover the "mind of the Church" on that subject. The committee, acting, certainly, in entire good faith, has asked the "mind of the Church" on the subordinate question alone. We do not say that question should not have been asked, or that the committee intended to divert the Church from the main question. They very probably did not themselves intend the interpretation which has popularly been given to it. The result is, however, that some Dioceses have answered the question of General Convention, some, the question of the Name committee, some both, some neither. The purpose of General Convention has not been carried out. A recrudescence of partisanship has been brought about, wholly without necessity, and, in the end, the information which the Name committee was instructed to obtain, is not in its possession.

It is not a very happy ending of the campaign so auspiciously begun by the Milwaukee Memorial and carried through the General Convention of 1901. At least the Diocese of Milwaukee has made it clear, both that it earnestly desires the correction which, in its judgment, "would largely advance [the Church's] progress," and also that the time when this desire may properly be fulfilled is not "until such time as it will be welcomed by Churchmen in general." It is quite in accordance with this position that the Diocese of Milwaukee should not be "prepared to suggest when that time shall have arrived."

HOW like a chapter from Cromwellian history, reads the opening portion of this week's London Letter, depicting the forcible destruction of "ornaments" in the Church of the Annunciation, Brighton. The whole proceeding seems incredible. One rubs his eyes and wonders whether he will open them upon soldiers in Cromwellian guise, armed with seventeenth century weapons, to destroy the instruments of devotion which pious hands have erected.

And the wonder of it is that the enemies of these devotions can suppose that they are suppressing or even hindering the growth of the spirit which caused such "ornaments" to be erected. One can hardly credit men capable of such deeds in this century with common sanity. The very stupidity of their action seems even to overshadow its sacrilege.

But the saddest thought of all is that a Bishop of the Christian Church should scandalize, not the Church only, but all Christianity, by conniving at this sacrilege, which a true shepherd of his flock, as every Bishop has promised to be, could hardly have permitted. No theological differences, no erastian conception of the law, can be pleaded to excuse, or even to mitigate this blur upon the shepherd of the diocesan flock. In the sight of God the Bishop, kneeling, has received the admonition: "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not." Before the Judgment Seat of Christ the guilty Bishop will certainly be called upon to show how he has fulfilled this high duty which he has accepted. It is not for us to say what will be his condemnation, but one wonders that a man calling himself a Christian and holding the Evangelical conception of his personal responsibility to God, could take such a fearful responsibility.

THE many kind words that have greeted our plans for a Church Literature Propaganda, lead us to hope that the work may be launched in a way likely to be of benefit. The education of the Church's masses in Churchliness is undoubtedly the duty of the hour. It is to the apathy of the people that our failure to perform adequately our missionary work, and to advance in general, is due. That apathy can only be overcome by education in Churchmanship; and such education we are hoping to augment by means of this Church Literature Propaganda.

Subscriptions have thus far been received as follows: The Bishop of Southern Florida, \$5.00; Miss Grace R. Nugent, Philadelphia, \$5.00; F. C. Ackerman, Montvale, N. J., \$2.00; Rev. F. E. Aitkins, Huntington, L. I., \$2.00; E. P. Duffield, Boston, \$5.00; Miss Emma Hewlett, Huntington, L. I., \$10.00; Rev. E. A. Osborne, Charlotte, N. C., .53; H. F. Fuller, Chicago, .95. Total, \$29.48.

ANSWERS TO CORRESPONDENTS.

A. A. C.—Tell your Presbyterian friends they are welcome to the use of the General Confession, and anything else in the Book of Common Prayer, all of which the Church very gladly places at their disposal.

H. B.—(1) Properly speaking, there is now no distinctive Scottish Prayer Book, and the English Prayer Book is by the (Scottish) Canon XXXIII. of 1890 recognized as the "duly authorized Service Book of this Church." A Prayer Book for Scotland, compiled by her Bishops, with the assistance of Archbishop Laud, was set forth by Royal Proclamation in 1637, but it was almost unanimously rejected by the people, and never came into general use. After disestablishment in 1689, the persecuted remnant of Churchmen revived the Communion Office from that Prayer Book, which, after several revisions, was the Communion Office which served as a model for that in the American Prayer Book, and which is sometimes bound with the English Prayer Book issued for use in Scotland; but that office, though sometimes used on historic occasions, is not strictly legal according to the present Scottish canons. We understand the question of compiling a Prayer Book for the Scottish Church will be broached in their Provincial Synod of 1904.

(2) The reference appears to be throughout to the present Bishop of Michigan on page 200 of Bishop Potter's *Law and Loyalty*.

J. C. C.—The differences of interpretation of scriptural and other chronology are such that it is impossible to say that "modern science has generally adopted" any specific date for creation.

A. L. M.—Two helpful books for a young man just starting to college, are Atkins' *Moral Muscle* (Revell) and Dr. Tolman's *Urbs Beata* (Young Churchman Co.). Newbolt's *Religion* (Longmans) is splendid and thoroughly dignified and virile. Of course he should also have something distinctly doctrinal, as Staley's *Catholic Religion*, and a book of devotions, which latter would vary according to the spiritual condition of the individual.

H. M. C.—For an extended history of the Church from the beginning, Robertson's *History of the Christian Church* (8 vols.). For a more compendious work, Cutts' *Turning Points of General Church History* and *Turning Points of English Church History* (each 1 vol.). The Young Churchman Co., Milwaukee, can supply these.

HOW WE MIGHT LIVE.

FOR ANY of us can there be on the road of life a sweeter fruition than to learn God's will and to dwell within it, as within a secure abode? Not to make exceptions, not to choose, not to murmur, not to strain at the leash, but to feel in every pore of being and in every conscious breath that God's will is best and that it is joy and gladness to be used as God pleases.

So living, we can never know defeat or disappointment. Failure on the earthly side may be success on the heavenly side. If we stumble, we are aware of a hand that was pierced, swift to uplift us. If we sin, we repent and begin again, sure that our infirmities are pardoned and our sins blotted out. And the way, though steep and stony, is forever up, up, up, till we leave the bounds of time and the last station here is passed and we leave the darkness and perplexities of earth to enter into the golden hereafter of an eternity in Immanuel's land.—Margaret E. Sangster.

SAYS the *Grace Church News*, St. Francisville, La.:

Two ministers of rival denominations once met on their way to a new town. In conversation one said: "I am going there to establish a church." "Ah," said the other, "I am going there to establish a Sunday School." Twenty years have passed since then. The church was founded and has died out. The Sunday School of the rival denomination, as its scholars grew up, became a church with a Sunday School of its own; and that denomination now owns the town. Missions without Sunday Schools please take notice.

The Latest.

PHILADELPHIA, Sept. 22.—The Rev. Henry R. Percival, D.D., of this city, died at his country home at Devon to-day.

CROMWELLIANISM RESTORED.

Reform by Means of Axes in an English Church.

TRISTRAM AS A SECOND CROMWELL.

Other English Church News.

LONDON, Nativity of the Blessed Virgin Mary, 1903.

ECCELESIASTICAL LAW! What outrages have been committed in thy name! The order issued by the Bishop of Chichester from his Consistory Court (through his Chancellor, Dr. Tristram) for the removal of certain ornaments of the Church of the Annunciation, Brighton—all of which ornaments, perhaps save one, though condemned wholesale by the Bishop's Chancellor, being unquestionably lawful and set up in countless churches throughout the Kingdom—which order had been hanging, like Damocles sword, over this poor, persecuted Brighton church for eight whole months, has now at last, and by a surprise move, been put into force with vengeance. As we took up our *Times* or *Standard* newspaper this day week and read about the extraordinary and deplorable scene that took place the day before at Brighton in connection with the act of despoiling the Church of the Annunciation of its sacred and hallowed ornaments, really it almost seemed as if we were actually living in the dark Protestant age of Edward VI's reign. A Mass had been celebrated at the Annunciation by the vicar, being over by half-past nine. Ten minutes later (to quote from the *Standard*):

"Mr. Davey, the petitioner, accompanied by prominent members of the Brighton Church Association and about thirty men, entered the church and commenced removing the ornaments. Great secrecy had been kept regarding the intentions of the petitioner, only two or three Sisters walking down the aisle, out of the Church, being observable as the Protestants entered. The men first removed the Stations of the Cross—the pictures hanging on the walls—numbering thirteen, two holy water stoups, Crucifixes with canopies over them, and confessional boxes. While they were thus engaged, about half a dozen women, in their aprons, entered the church and protested. 'How dare you come into our church!' exclaimed one excitedly, 'and take our things?' and immediately walked up to a man who was removing the image of the Madonna, and struck him with her fist on the neck. He continued his work as though nothing had happened. Just then a clergyman spoke to the woman, and beyond remarks from the latter, things proceeded quietly. The vicar, the Rev. H. J. Hinds, preceded by a clergyman carrying a lighted candle and ringing a bell, then entered the chancel, and had the Tabernacle on the High Altar removed. Afterwards the vicar, in biretta and cassock, reappeared and walked calmly down the aisle through the busy workers, out of the church. After the work was finished, Mr. Johnson, solicitor to the respondents, came upon the scene, and called Mr. Davey by name. The latter quietly responded, and Mr. Johnson, pleasantly shaking hands with him, entered a legal protest. Mr. Johnson read the chief points of the faculty, and Mr. Davey's answers showed none to have been interfered with, except those [ornaments] mentioned in the document. Mr. Johnson concluded: 'I must point out that the faculty only applies to this gentleman (Mr. Davey), petitioner, and all others who have taken part in the removal of the ornaments, will be assumed to have committed sacrilege. I will take their names.'"

Many of the ornaments were of a costly description. It is noteworthy (the *Standard's* correspondent adds) that Mr. Davey himself was not seen by the correspondent to remove any ornament. The "spoil" was subsequently conveyed in a van to a house in the parish temporarily let to Mr. Davey to give him legal status as a parishioner, to be handed over to the churchwardens on application to the petitioner—though, of course, it would be folly for them to recognize Mr. Davey as petitioner by making such application. A strong force of police was in attendance, but their services were not required.

Here is another version of the horrible work of sacrilege—from the *Times*:

"They broke down a crucifix affixed to the top of the church, making a gap in the screen in doing so. They then set to work to demolish these confessional boxes with axes and hammers. Splinters of the boxes flew into the nave. A crucifix over the pulpit was also taken down, and another crucifix in a side chapel was removed. A statue of the Good Shepherd, erected as a memorial to the late vicar, the Rev. George Chapman, was put into a sack and carried out. When the statue was pulled down from the pedestal, Sisters of Mercy who were present, and other women, wept and implored the men not to injure it, as it commemorated the late vicar's saintly life. They took away fourteen Stations of the Cross, the gift of the late Rev. H. M. Wagner to the church, some thirty years ago."

The Rev. A. Cocks, vicar of St. Bartholomew's, and many other clergy of the town, went to the church to express their sympathy with the vicar and congregation, and the greatest indignation was expressed at the desolate appearance of the church. Nothing was done by the clergy, however, to repair the desolation, and in the evening, amid the wreckage, a solemn service of reparation to Almighty God was held. Similar services were held at several churches in Brighton the next day. Legal proceedings against those who actually removed the ornaments are, it is stated, expected to follow. Whether such action, however, be eventually taken or not, it can hardly be gainsaid but that the Bishop of Chichester has brought an ineffaceable stain upon the escutcheon of his See by deliberately refusing to take this faculty case away from his Chancellor, when the Court of Appeal gave him such a grand opportunity of doing so.

The Bishop of Newcastle (Dr. Lloyd), writing in this month's issue of his *Diocesan Gazette*, refers thus to the profane use of the Marriage Service over divorced persons:

"A matter has occurred in the Diocese which calls for some comment from me. A license for the marriage of a divorced person has been issued by the Chancellor of the Diocese, in the exercise of his discretion, to take place in Hexham Abbey Church. It is issued by the Chancellor as 'The Official-Principal, lawfully constituted, of the Right Rev. Father in God,' etc., and it is sealed with my seal, and so the license thus issued goes out in my name and under my authority. As a matter of fact, I have no authority in the matter. If I had, I should prevent its issue. The law as it at present stands does not require any clergyman to perform the ceremony, and the vicar of Hexham, I am thankful to say, exercised his discretion in refusing. All I can do under this anomalous state of things is to clear myself from any complicity in what I believe to be a scandal to this Christian Church, and to express the strongest hope that no clergyman in our Diocese will ever be found to lend himself to such an act. The State has, alas! made these marriages possible. The most fitting place for them to be performed is at the registry offices of the State. I would add that, in my mind, whether or no the divorced person is innocent, the marriage should not take place in any church. It is a matter of great regret that I feel compelled thus to express myself as out of agreement with the Chancellor of our Diocese, for whose learning and character I have deep respect."

The Chancellor of the Diocese of Newcastle is Mr. A. B. Kempe. Surely, in the future, at any rate, the Bishop can easily prevent the scandal of marriage licenses being issued under their name, seal, and authority to divorcees, aside from making reservations in fresh patents to their Chancellors, by selecting men for the Chancellorship whom they know to be good Churchmen and sound on the Church's law of Marriage. Meanwhile, it might be well for some one of the Bishops who has a refractory Chancellor to test his alleged claim to act independently of his Ordinary in the matter by suing for a writ of Mandamus.

It is announced that the new Dean of Bangor is Canon Griffith Roberts, Diocesan Missioner of Llandaff and rector of Peters-super-Ely. The new Dean is a native Welshman, and a graduate of Trinity College, Dublin. He has published works both in Welsh and English, and was at one time editor of the *Llan*, a weekly Welsh Church journal.

The report of the Board of Education for the year 1902-03 has been issued as a Blue Book.

With reference to the "Education Act" of 1902, the Board are gratified to find that in the majority of localities "there is much willingness to accept it as a step towards bringing education, co-ordinated in all its forms, into more intimate connection with other branches of local life, and to unite in administering it in a spirit of fairness and liberality." Dealing with the alteration in the model form of by-laws as to the withdrawal of children during religious instruction, the report contains the following passage:

"The form of by-law, hitherto in use, has provided for the withdrawal of the child from religious instruction, in accordance with the section quoted and also with Section 7 of the Education Act of 1870, and the altered form still continues the privilege unaltered and unaffected. But in addition to this the new form also enables a local authority so to determine the time of attendance as to permit the withdrawal of the child, not merely from the religious instruction, but also from the school itself, during the period of such instruction, if such further withdrawal is demanded in writing by the parents. Local authorities have been informed that this power of withdrawal is intended to enable parents, who object to religious instruction given at the school, to make other provision for the religious teaching of their children. But if this power is misused, restrictions may be placed on its exercise, and local authorities have been urged to watch carefully the effect of the new form of by-law

in the cases in which they may determine, experimentally, to put it into operation."

Lord Londonderry, the Minister of Education, on Saturday week opened some additions which have recently been made to the Shildon National (Church) Schools, in the Diocese of Durham. Canon Spurrier, the vicar, presided at the luncheon, and was supported by Lord Barnard and the Bishop of Richmond. Lord Londonderry, in the course of his address, said he did not think it was generally known what a debt of gratitude the people of this country owed to the advocates of Voluntary Schools, to whom originally the whole system of the education of the children of this country was entrusted. The work of elementary education was in the hands of voluntary societies in the year 1810, "and it was carried on without any assistance or any guidance whatever from the State." Now what he wanted to bring home to them was this: "The total cost of the Church of England schools alone must have exceeded £25,000,000, while the whole contribution of the State towards building voluntary schools of all kinds—Church of England, British, Roman Catholic, Wesleyan—was only between £1,800,000 and £1,900,000." He believed it was necessary to bring home to the people of this country the generosity that had been shown by the supporters of voluntary schools "in order that they might realize their duty towards those schools, and, not only on account of that generosity, but also in the interests of those schools themselves, endeavor to maintain them in a state of efficiency." To place now on the rates the burden of providing part of the cost of the secular instruction in the voluntary schools was, he maintained, "a tardy recognition, if nothing else, of what had been done for education in the past, and was absolutely necessary owing to the extra burdens placed on the voluntary schools."

Erratum.—The Canon-in-residence at St. Paul's writes to the *Church Times* to correct the current report—first started in a portion of the daily press—that a notice has been affixed to the Cathedral doors prohibiting smoking. The notice probably referred to may be found, however, he says, "in a dark corner of the open portico on the top of the west steps," where it has been hanging for two years. The great west portico is a cause of anxiety to the Cathedral authorities, both by day and night, and as men are in the habit of congregating there on wet days or during their dinner hour, "it was found necessary to remind them that although on the outside, the portico was part of the Cathedral." The notice has been effectual, he adds, in stopping the abuse.

It looks very much as if readers of the *Church Times* were now in for an informing as well as vivacious and diverting controversy in the correspondence columns of that newspaper concerning the "English Use." Provost Ball, of Cumbria, in a special article on "The 'English Use,' So-Called" in the *Church Times* of August 28th, protested strongly against the position of what he calls the "English Use" party, "who clamor for the abandonment of everything which they consider and call 'foreign' and 'continental,' and the adoption of nothing but what is purely 'English.'" What do they mean, he asks, by an "English Use" as distinguished from what is Roman, foreign, Continental? The "Use" of the mediæval Church of England was, he asserts, Roman and French. No "English Use" can be discerned as having been evolved during the "chaos" that existed between Henry VIII. and Elizabeth.

"The Laudian Use has scarcely left more than a trace behind. From 1662 till the Tractarian Revival there was no 'Use' at all. As far as the past is concerned, an 'English Use' (as the phrase is now employed) is simply an ecclesiastical Mrs. Harris . . . the chief authority [for which] seems to be an interesting manual published by a young clergyman who, whatever his merits (and they would appear to be considerable), can hardly be supposed to focus in his own person the authority of the whole Church of England."

His plea is, in short, for an "Eclectic Use."

Now, in last week's *Church Times* there appeared quite a batch of able and interesting replies to Provost Ball. His sweeping statement that there has been no "English Use" since the reign of Henry VIII. seems to his brother of Cumbria, the Very Rev. Provost Staley, to be hardly borne out by facts: "I feel sure that he must have made that statement without being aware of the mass of evidence for English Use contained in my new edition of *Hierurgia Anglicana*, recently published by the De la More Press, 298 Regent Street, W." He submits that any attempt to ignore the existence of a genuinely "English Use" is, in the face of facts, "as futile as it is unfortunate." Father Adderley writes: "Provost Ball tells us that the 'original revivalists' were scrupulously careful that no innovations

or restorations in ceremonial should be allowed to interfere with an integral observance of every Prayer Book rubric. Now that I quite believe. But why, if the Provost agrees with that principle, is he so cross with Mr. Dearmer? Surely that is exactly the principle of the *Parson's Handbook*. . . . He [Mr. Dearmer] does not claim to be original, but rather to be putting in popular form what men like Dr. Wickham Legg and Mr. Micklethwaite have discovered." If his book sounds dictatorial, it is only because such books, Father Adderley thinks, must always sound so, more or less.

J. G. HALL.

TO PRAY FOR MISSIONS.

The A. C. M. S. Institutes a Fraternity of Prayer.

WORK AND PLANS FOR THE SOCIETY'S MISSIONS.

Splendid Progress being made in Brazil.

THE American Church Missionary Society decided, by action of its Executive Committee meeting last week, to announce a Fraternity of Prayer for Missions, the same to consist, for the most part, of a handsome booklet bound in leather, of a size for the vest pocket. It is found that men are making books for themselves, using prayers printed in the Church papers, in *The Congregationalist*, and in other publications. Some who do not make them, are applying to booksellers for them. The proposed Fraternity will consist simply of those who pray regularly for missions, and will be without officers, constitution, dues, or meetings. The Society desires to be known as more than a collector of money. It hopes to furnish to the Church, and perhaps to those outside of it, a dozen or more prayers, in convenient form for use while travelling and at other spare moments, that shall breathe the spirit of Missions, and come into use by Brotherhood men, by Daughters of the King, by Church officers, and by other busy people who do not always pray extempore when they ought to, and are often too busy to attend a meeting somewhere. The prayers will be intended for use in the family, and by individuals, and never to take the place of the service of the Church. The Society is proceeding very slowly in the choice of prayers, and is finding difficulty in obtaining prayers of the kind desired. It will, its committee announces, be glad to have assistance.

The Society is also considering the matter of a deputation to Cuba, to study the mission field. A party of half a dozen has already been formed, and it invites others to join. Favorable rates are expected. The date will be that found most convenient to the party when made up.

Some friends of the Society have very kindly placed it in the position, financially, to invite the members of the forthcoming Missionary Council to a luncheon immediately after the adjournment of the forenoon session on the second day, viz., the 28th. Invitations will be given out, and after the luncheon there will be some addresses, the whole concluding in time for the afternoon session of the Council.

For many years the Society has published a quarterly periodical, called *The Echo*. This has been discontinued, and in its place, beginning in October, will appear a monthly periodical, save during the summer, to be called *The Church Mission*. The Society has also decided to model its annual reports after the admirable reports of its namesake, the Church Missionary Society of England.

The feature of the Society's year has been the remarkable progress made by the Church in Brazil, which the Church in the United States fostered through the medium of the Society. The services of the Church in eight new places, the opening of a theological seminary with eight students, the consecration of a parish church in the state capital, the employment of another acting deaconess, an invitation from the British and Foreign, and the American, Bible Societies to assist them in revising the Scriptures in Portuguese, the arrival at the place where it is safe to promise that native clergy, coming from the best families, will man the Church's growth from now on in the state of Rio Grande, the contribution of \$7,500 toward its own support, a communicant list that now numbers 587—these are some of the achievements of the year just ended. There is great need for a normal school for the training of teachers for parish schools, which schools are self-supporting from their start, but which are not started for lack of competent instructors. The Society is in receipt of loud calls for extension of its work in Cuba, and in the domestic fields where it is now at work.

The Society expended for mission purposes last year a little more than \$50,000. William Jay Schieffelin of New York is the new president in succession to the late General Swayne, and Eugene M. Camp of New York is the office secretary, a new position recently created. A secretary for the field work is to be chosen. Messrs. Schieffelin and Camp are president and head helper respectively of the laymen's organization that has, during the past few years, worked under the Archdeacon of New York in Church extension in Bronx borough.

So LONG as we love we serve; so long as we are loved by others I would almost say that we are indispensable; and no man is useless while he has a friend.—Robert Louis Stevenson.

WHO WILL BE BISHOP COADJUTOR?

Churchmen in New York are Discussing the Question.

PROGRESS IN THE BRONX MISSIONS.

Other New York News.

THE mention of the name of the Rev. Dr. David H. Greer in connection with the election of a Bishop Coadjutor which all expect will take place at the diocesan convention next week, has brought out objection from some of the rural parishes of the Diocese. There is no criticism of Dr. Greer as to his ability or worth, but the fear is expressed that his interests would be so largely centered in New York City work that the outside parishes would be little, if any, better off than at present, when outside work certainly suffers because the larger interests of the city demand a large part of Bishop Potter's time. The people who thus early object to consideration of Dr. Greer, admit that they may do him an injustice in assuming that he would not take that interest in the rural work of the Diocese which he is already known to have in city work, but they say that they can only judge by what he now is and stands for. No one questions the ability of the rector of St. Bartholomew's Church to administer the affairs of the Diocese, should they be placed in his charge, and no objection to his name is heard from any except those who specially have at heart the interest of the country districts of the Diocese.

As the time for the convention approaches, other men are talked of, but none is as yet so prominently discussed as Dr. Greer. Of the other names, that of the Rev. Dr. William M. Grosvenor, rector of the Church of the Incarnation, is oftenest heard. Dr. Grosvenor possesses many of the qualifications considered essential in a Coadjutor for New York. He is comparatively young, is in perfect sympathy with Bishop Potter, favors the Cathedral project, and has been very successful in the administration of the affairs of his large city parish. There is no thought but that he would, if elected, give time and attention to the rural districts. The name of Bishop Kinsolving of Brazil has also been mentioned, but those who know him best doubt whether he would leave the work in Brazil even to become New York's Coadjutor. Other mentions are largely complimentary, and at this writing there is some likelihood that the convention may elect some man not yet mentioned.

Inquiry as to probable action of the convention in the matter of the change of the Church's Name reveals a prevalent opinion that no action will be taken at this convention. Other important matters, it is felt, will occupy so much of the time that little would be left for discussion of the Name. If action should be taken, however, it will undoubtedly be against immediate change, as practically all Churchmen feel that a change just at this time would be inadvisable.

BRONX MISSIONS.

Reports from four of the missions in the Bronx, prepared for the diocesan convention, show what may be accomplished by laymen working for the advancement of the Church. It happens that laymen are in charge of all four of the missions, which are the Atonement, Emmanuel, Holy Spirit, and St. Martha. All of these, except one started but a few months ago, have sent classes to neighboring parishes for instruction and Confirmation, and communicants to the number of 76 have been brought in. In the four Sunday Schools are 241 scholars. Three of the missions have balances in the bank, but one still owes a little on its organ. The cost of maintenance is almost entirely paid by the offerings of the people, who, in the words of one of the Lay Helpers, "furnish the money to pay rents and other expenses because the missions are theirs, not belonging to parishes down town." The same Helper calls attention to the fact that the Lay Helpers do not hold the idea that lay effort should be substituted for clerical, but that they believe much can be accomplished through lay effort before the missions can afford to secure the services of a clergyman. As soon as that time comes the Helpers willingly withdraw.

DAMAGE BY STORM.

An unusually severe wind and rainstorm, fortunately of but a few hours' duration, visited the city last week and caused a great deal of damage. Windows suffered most, many plate store fronts being destroyed. The steeples of St. Bartholomew's and Holy Apostles' churches were badly damaged, the former being so loosened by the gale that its swaying indicated the imminence of a fall, and traffic on the street was suspended. It held its place, however, but will need to be strengthened. A

quantity of the sheathing was blown from the Holy Apostles' steeple.

ANNIVERSARY AT PLEASANTVILLE.

St. John's parish, Pleasantville (the Rev. S. F. Holmes, rector), celebrated last Sunday its fiftieth anniversary. The Rev. Dr. F. B. Van Kleeck, Archdeacon of Westchester, and the Rev. Dr. H. M. Kirkby of Christ Church, Rye, spoke at the anniversary services. St. John's parish is pleasantly located and has attractive church edifice and rectory. Former rectors have been the Rev. Dr. F. M. Clendenin, now of St. Peter's Church, Westchester, and the Rev. Dr. B. T. Hall, now of Fishkill.

IMPROVEMENTS AT CALVARY.

Calvary Church, New York, was re-opened last Sunday after having been closed for renovation a large part of the summer. New windows have been placed in the Fourth Avenue front of the building, making the interior much lighter than before, electric lights have been installed throughout, and the whole interior re-decorated. A tile floor has been laid in the aisles. While the church has been closed, services have been held in the small chapel.

DEATH OF COLONEL LATHERS.

Colonel Richard Lathers, who has been for fifty-four years a vestryman of Trinity Church, New Rochelle, died last week at the age of eighty-four. The funeral was held from the parish church Saturday of last week, and the burial was in Trinity churchyard. Colonel Lathers was born in Ireland and was brought to this country as an infant. His parents settled in the South, and in the Mexican War he led one of the South Carolina regiments. He came to this city in 1847 and has ever since been one of the more prominent of the Southerners resident in this vicinity. He it was who was sent to the South by Governor Dix and the Chamber of Commerce in 1860 to try to persuade the people of the Southern states not to secede from the Union. The errand was unsuccessful, and while making an address in Mobile, Alabama, news came of the attack on Fort Sumter. During the war he worked with the Union Defence Committee, organizing volunteers for the army, and with the Chamber of Commerce raising funds for the government. Afterward he spent some time in the South helping the people to overthrow the evils of the carpet-bag system. He was a member of many business, social, and patriotic organizations, and held the friendship of many prominent men, both of the North and South.

THE MISSIONARY YEAR CLOSES.

The Board Not in Debt But With Its Reserve Fund Exhausted.

PROGRESS REPORTED THROUGHOUT THE MISSION FIELD.

Much More Might be Done if Churchmen Would Help to do it.

AFTER listening to the sad news of the death of the Presiding Bishop, the members of the Board of Managers of Missions, at their September meeting, the Bishop of New Jersey in the chair, listened to the Treasurer's report to the end of the fiscal year, August 31st. His report showed an increase in parish offerings of \$68,197 over the previous year, the individual contributions a decrease of \$18,184, the Lenten Sunday School offerings a gain of \$6,264, the Woman's Auxiliary contributions a gain of \$12,615, from interest and miscellaneous sources a decrease of \$2,359, leaving a net increase applying upon the appropriations of \$66,533. The gain in parish offerings for the two years last past amounts to \$160,000. He continued: "A most encouraging feature in connection with these additional amounts is the increase in the number of contributing parishes and missions. Two years ago the number was 2,226. Last year the gain was 1,396 parishes, making 3,622 contributing. This year there is a further gain of 561 parishes, making 4,183 contributing and showing an increase of 1,957 parishes in two years." This is not far from double the number of two years ago. According to diocesan Journals, there are about 1,800 parishes and missions, containing 150,000, or more, communicants, which did not send us offerings toward the Apportionment during the fiscal year.

Alluding to the gain in the amount received from the Woman's Auxiliary and the Sunday School Auxiliary, the Treasurer remarked: "It would seem that Church people everywhere are being awakened to a greater sense of their responsibility in connection with missionary work." Of the eighty-six Dioceses and Missionary Districts contributing, only eighteen fail to show a gain in the number of contributing parishes over last year. Nine Dioceses and sixteen Missionary Districts had completed their apportionment, namely: *Dioceses:* Arkansas, East Carolina, Maine, North Carolina, Oregon, Pennsylvania, Springfield, Virginia, and West Virginia. *Districts:* Alaska, Arizona, Asheville, Boise, Duluth, Laramie, Montana, New

Mexico, North Dakota, Oklahoma and Indian Territory, Salt Lake Southern Florida, South Dakota, Spokane, The Philippine Islands, and Western Texas. Six others very nearly completed their amount, namely: Kentucky, Lexington, Dallas, New Hampshire, Sacramento, and Salina.

The Treasurer commented: "I feel that we have every reason to be encouraged over the success which has attended the method, and the spirit in the Apportionment Plan has been accepted by the whole Church."

The total receipts of the Society from all sources during the fiscal year were \$1,091,812, and the total which could be applied upon the appropriations, including legacies which could be so applied, was \$677,200. The deficiency on September 1st was about \$121,000, but as this deficiency is covered temporarily by the reserve deposits set aside a number of years ago by the Board of Managers to meet the payments during the early months of the year when the contributions are few, and to be replaced when the state of the treasury would permit, it results that the Society closed the year without debt. The reserve deposits, however, are now all used.

The General Secretary was instructed to write to the Bishop of South Dakota expressing the Board's interest in and satisfaction with the movement in that Missionary District in the direction of an endowment fund, at the same time recognizing the fact that the larger number of their congregations are made up of Indians whose resources are exceedingly slender.

Communications were received from a large number of the Bishops having domestic missionary work under their charge and in most instances where action was required the Board met the Bishops' wishes.

ALASKA.

Several letters were at hand from Bishop Rowe, written at various dates, while he was journeying during the summer. He has visited all the coast towns and has been up in the Yukon country and to Point Hope (north of the Arctic Circle). At the last mentioned place he ordained John B. Driggs, M.D., to the diaconate, and confirmed six, the first Esquimaux, he believes, to receive the rite. His appointment of Miss Isabel M. Emberley to the mission at Skagway was formally approved; her stipend being provided in part by a pledge of the Woman's Auxiliary, and as for the remainder, by a pledge of the Bishop himself. Miss Agnes Edmond, formerly of Ketchikan, is now teaching at Kas-an, Prince of Wales Island, and the Rev. John E. Huhn has been sent to Rampart, so that Mr. Edward J. Knapp, who has been a volunteer worker there for the last few years, could take a needed vacation. The Rev. Chas. E. Rice of Circle City had just completed a new ward for his hospital and was expecting to put substantial roofs on all the mission buildings there before the winter set in. Letters dated in June, were received from the Rev. C. H. H. Bloor of Nome. The winter just then breaking, was the most severe since the city was begun, and the snowfall unprecedented. Meat, potatoes, and vegetables were all used up long before the cold weather was over. The evergreens to decorate the church at Christmas were brought one hundred miles. On Good Friday the church was filled to its utmost capacity. Easter was bright and beautiful and there were large offerings for the work of Missions in Alaska. There had been little distress among the people; gambling having been prohibited. The people had paid \$750 on the rectory and were painting the group of buildings. The Rev. Mr. Taylor of Valdez writes that they had about \$1,000 on hand for the erection of a hospital, and on the 17th of July they let the contract for the sum of \$1,500. The main building will be 25x40 feet, containing a main ward, an isolation ward, an operating room, a dining room, and a consultation room. Says the people are doing much for themselves and they look to the Church people at home for the equipment and maintenance of the hospital. They need assistance immediately. The Rev. A. R. Hoare and wife left Rampart, July 14th and arrived at Buffalo on the 18th of August. Mr. Hoare was greatly reinvigorated and is expecting to return to the field about the first of November. Mrs. Hoare will remain during the winter. An interesting letter was submitted from the Rev. John B. Driggs, M.D., concerning his daily life. He was exceedingly pleased with the new bell for which contributions were made two years ago and which he received during the summer of 1902. He says that it has been of great use. They had had a very severe epidemic of measles which for a time occupied almost his whole attention. The extremely gratifying report was made that the amount required for a Bishop's house at Sitka had been contributed.

PORTO RICO.

The Bishop of Porto Rico's temporary appointments of the Rev. David W. Bland and the Rev. Wm. Watson, who during the summer had proceeded respectively to San Juan and Ponce to fill the places vacated by the resignation of the Rev. Messrs. Flewelling and Thomas, were approved and he was empowered by the Board, so far as it was concerned, to continue these appointments at his discretion; and the Bishop's appointment of Miss Minnie L. Fordham, as an assistant teacher to Miss Cuddy in San Juan, was also approved.

HONOLULU.

The Bishop of Honolulu writes about the great importance of the work among the Japanese, of whom there are 70,000 in the Hawaiian

Islands. Bishop McKim had promised shortly to send him the name of a clergyman of their own race to minister to them, and the Board assured the Bishop of Honolulu that provision would be made for the man's support. A friend in Southern Ohio has made a gift to the Bishop of \$2,000, which will enable him to employ another Chinese priest, an additional teacher, and larger premises, he says. The Bishop announced his intention of coming East for the purpose of attending the Missionary Council and presenting the work of his District before the Church.

THE PHILIPPINES.

The Bishop of the Philippines informs the Board that the Rev. Mr. Clapp is now stationed at Bontoc, the Rev. Mr. and Mrs. Spencer at Iloilo, and the Rev. Mr. Staunton at Baguio. Speaking of the work in Manila, the Bishop says that the rest-house is finished and that the church is well under way. Is very anxious for the appointment of a young, unmarried priest and of a medical man for Bontoc. Dr. C. Radcliffe Johnson is stationed at Manila near the Settlement House. Miss Thacher, recently appointed after service as an army nurse for more than two years, has been granted six months' leave of absence at her own expense before she entered upon her seven-year term for the mission. The Bishop announces, what has already appeared in the daily press by telegraphic dispatch, that the Commission has appointed him one of three to investigate the opium question in Japan, Formosa, Upper Burma, and Java. He hesitated about accepting, but on consultation with the Governor, felt it his duty to do so, as the opium vice is the most serious thing they have to face in the social life of the people. Deaconess E. M. Elwyn and Miss Jane S. Jackson after a farewell service in the chapel of the Church Missions House, left New York on Sept. 9th, expecting to sail from San Francisco on a direct steamer on the 19th.

HOUSES PROVIDED.

The members of the Board were extremely gratified to learn that during the summer the amounts respectively necessary for a house for Bishop and Mrs. Schereschewsky in Tokyo, and the dwelling needed at Wushih, China, had been provided by special contributions.

CHINA.

Bishop Graves, writing of various incidents in connection with Mission life, tells of a Conference of elected members from the Chinese congregations, Chinese priests and deacons, and of missionaries of two years' standing in China. Such a conference is mutually helpful, the Chinese clergy appreciate the opportunity afforded them of talking out such questions as may be proposed for discussion, and the missionaries from abroad gain by the insight into Chinese ways of looking at such questions. On June 4th the Bishop held a Quiet Day for the Chinese clergy for consideration of some duties of the clerical life, and the next day for the Foreign clergy in preparation for the ordination to the priesthood, on June 6th, of the Rev. Robert C. Wilson. On the tenth anniversary of his consecration, the Bishop was presented by the members of the mission with a valuable desk of teak, made in China after an American design, and at the same time the Chinese clergy presented him with an enlarged copy suitably framed of the Ordination group of a few days previously. The Bishop was dismayed in that the Board of Managers was not able, in making the appropriations for the present fiscal year, to allow him sufficient money to cover all the needs that he had enumerated representing the growing work of his Missionary District. Authority was given, by request of the Bishops in China, to erect in Hongkew upon land already belonging to the Society, two houses, one of which shall serve as the residence of Mr. Smalley, the Treasurer of both Missions, and the other, on the ground floor, as the office of both Missions in China, with accommodations above for single men and missionary travellers, and also authority for the erection of a residence for the Bishop of Shanghai on the piece of land recently secured on Avenue Road near the Sinza District, partly at least with the proceeds of their share of the Woman's Auxiliary offering of 1901. The funds for all the buildings are to be provided locally by a loan on the income of the original Mission property acquired about 1850.

Bishop Ingle writes from Hankow that everywhere throughout the Mission is the thrill of life. The newly opened stations are in a most promising condition and show splendid growth. The Confirmations for the year show an increase of 25 per cent., the number of Baptisms is larger, the attendance upon day schools is greatly increased, and the congregations almost everywhere are better than ever. They have had many visits recently from American and English travellers more or less interested in the Mission or educational work. Greatly needs two laymen as teachers for the Boone School, which is full, and the demand for education greater than ever before. One-third of the boys are Christians, which the Bishop thinks indicates a growth eventually in the number of Chinese clergymen. The new building for the School is well under way with no cost to the Church at home, and, also without extra cost, they are proposing to establish a Collegiate Department this autumn. Out of its own resources the School has added, the Bishop says, "a magnificent piece of land to its Compound, and we have a start of many years over everything educational in this neighborhood, and the future is ours if we get the men."

JAPAN.

The Bishop of Tokyo is anxious for the appointment of young, unmarried men. Three such are needed as soon as they can be found. For the summer, the Bishop himself took up the work at Hirosaki, and expected to enjoy it. In September, if he were then ordained to the priesthood, the Rev. Mr. Cartwright would take charge. The Bishop received on the tenth anniversary of his consecration, from the foreign clergy of his District, a pastoral staff made in this country after designs by Henry M. Congdon & Son, and a valuable album from the Japanese Christians. Because of the increased cost of living it became necessary to raise the salaries of all Japanese workers, and at this meeting the Board appropriated \$1,880, enabling the Bishop to accomplish the purpose.

Because it was impossible for the Board to meet his estimates for the coming year, i.e., a material increase over those of the previous year, the Bishop of Kyoto writes that the sad work of cutting down the Mission stations has already been begun, and the work of preaching the Gospel in one large city at least has been discontinued.

WEST AFRICA.

The Bishop of Cape Palmas has written several letters, mostly on business matters, but conveying the information that a new building for Grace Church congregation is being erected at Clay-Ashland near the location of the proposed building for the Girls' School formerly at Cape Mount, the corner stone of which was laid on the 27th of January. Said he would be very glad if someone in America would give the sashes needed for it. He purchased 170 acres for the site of the School. He would be glad if the money were forthcoming to accumulate materials immediately so that the group of buildings could be ready when the lease runs out upon the house now occupied. Expects to have a department where technical instruction may be imparted. He estimates the whole cost, including a neat little chapel which will seat about 200, at \$14,500, of which he has in hand \$3,500 from the Woman's Auxiliary United Offering of 1901. Will therefore need \$11,000 or \$12,000 during the next three years, say \$4,000 now and the remaining payments in equal parts for each of the two years succeeding. Wishes the Church to know what a great benefit such an institution as he has planned for will be to the work in Liberia and asks that he may be helped to accomplish the object.

Besides which they need a large rowboat for transportation purposes from Monrovia, beginning with the conveying of the materials for the building. He has an estimate on the boat from Germany to cost, with fittings, laid down at Monrovia, 72 pounds ten shillings. The Board was pleased to receive from the missionaries in Africa a number of offerings from the Sunday School Auxiliary and for the Apportionment, among which were \$50 from Trinity Church, Monrovia, \$100 Lenten Offerings from St. Andrew's and St. John's Sunday Schools, Bassa, and another \$40 from St. Luke's, Edina, a neighboring station. The last named mission up to the time of the opening of the new chapel in April, contributed for the building, through the Sunday School, \$388.80.

HAITI.

Bishop Holly conveys the information that the corporation of Holy Trinity Church, Port au Prince, is endeavoring to buy an adjoining lot and begin a rectory to cost \$4,000 of which \$2,000 is in hand from the bequest of a Churchwoman of the Diocese of Pittsburgh. The Rev. Pierre E. Jones having just completed his last payments for land and building materials on a house erected by himself for his own occupancy after years of saving and effort, the house was entirely destroyed by fire at a recent date. It was impossible for him to insure it and it is therefore a total loss.

THE INCOMING PRESIDING BISHOP.

By a rising vote the Board unanimously adopted the following preamble and resolutions:

"WHEREAS, By the providence of God the Right Reverend the Bishop of Missouri has become the Presiding Bishop of the American Church, and thereupon, in accordance with its Constitution, the President of the Domestic and Foreign Missionary Society and of this Board of Managers, therefore

"Resolved, That we offer to the Bishop of Missouri our affectionate greeting as our President, we congratulate ourselves that he comes to his new duties with an intensity of missionary zeal manifested throughout his whole episcopate, and we promise him our cordial coöperation in every project for the advancement of the Missionary cause.

"Resolved, That inasmuch as in former years the Right Reverend the Bishop of Missouri was an elected member of this Board and withdrew because of difficulty in attending meetings, we rejoice the more that he will henceforth be with us on the Board, and express the hope that notwithstanding the miles that intervene between St. Louis and New York, he will find himself able from time to time to give us the blessing and encouragement of his presence."

The acceptance of his election as a member of the Board was presented from the Bishop of Massachusetts.

WE SHOULD TRY throughout life to make friends. Enemies will make themselves.—*Pacific Churchman.*

Diocesan Conventions.

MILWAUKEE.

[RIGHT REV. I. L. NICHOLSON, D.D., Bishop.]

HERE was a well attended and harmonious session of the Diocesan Council, which opened with a High Celebration at the Cathedral on Tuesday, Sept. 15th, and remained in session for two days. The preacher, as stated last week, was the Rev. F. H. Stubbs of Eau Claire. The offering was devoted to the episcopal residence fund. At the organization, following the service, 48 of the clergy responded to the roll call, and after the examination of their credentials, 40 lay deputies were found to be present. The Secretary, the Rev. Dr. C. B. B. Wright, was reelected, and upon his nomination the Rev. George F. Burroughs was chosen assistant secretary. Two missions were admitted as parishes into union with the Council, these being St. Paul's, Hudson, and St. Andrew's, Milwaukee. The former relinquishes the missionary aid formerly extended to it, but the latter has been operated ever since its inception five years ago without expense to the Diocese. Delegates from both these parishes took their seats with the congratulations of the Bishop.

Mr. L. H. BROWNE laid before the Council a plan for mutual insurance upon churches within the Diocese, and showed how, in his judgment, the Diocese might follow the example of many large corporations and carry its own insurance. He placed the value of Church property in the Diocese, exclusive of educational institutions, at \$1,820,000, and the amount of insurance carried as \$676,200. The subject was referred to a committee consisting of Messrs. L. H. Browne, George H. Francis, and Rev. G. S. Sinclair.

The chief feature of the evening session was the

BISHOP'S ADDRESS.

The Bishop began with an expression of gratitude that he had been given health and strength to continue steadily at his work without being forced to seek a vacation. He said: "Indeed, to me a clerical vacation is a misnomer—or should be. The word means, literally, emptiness—a vacuum. I have no doubt when men even in this ministry of our Lord, get weighed down by an overplus of pressing work and cares, they need some emptiness, some vacuity, and should take it. No doubt happy is the man in such a case. But, in my judgment, happier still is the man who has no such need, and who does not take it. To me, the happiness of the sacerdotal life is to say each day, and to practise it, 'Wist ye not that I must be about my Father's business?'"

Passing to the details of diocesan work, which were stated very fully by the Bishop, he mentioned first the completion of the episcopal residence, which was commenced with the offerings given in commemoration of the tenth year of his episcopate. He reported the total cost of the house, with its permanent furnishings, at about \$16,000, with an additional cost of \$1,000 for the fencing, sodding, and grading, including certain necessary improvements to the St. John's Home property in its rear. The removal and rebuilding of the Armitage House, the presbytery of the Cathedral, cost about \$4,000, and in all the indebtedness, which will be confined to the Bishop's house alone, will not exceed \$10,000, while neither the Cathedral nor the Diocese will be asked to pay any part of the expense of carrying that debt, which will come entirely from the Bishop's private funds in lieu of rental. Of the \$11,000 raised and promised for the work, something over \$8,000 has come from the Diocese and the balance from beyond.

The Bishop then commemorated the dead within and without the Diocese for the past year, recalling a long list of names of Churchmen. Referring to his Confirmations within the year, he stated that they represent the largest number ever confirmed in the Diocese, and also tell of the unprecedented gain of 15 per cent. over the previous year, the normal gain in a year being usually 5 or 6 per cent. He could assign no reason for this large increase except that "it springs from the generally healthful condition of things in the Diocese and from the zealous work of the parochial clergy." The number confirmed was 846, the largest class being one of 57 at Grace Church, Madison.

He enumerated a long list of improvements to the fabric of Church property in the Diocese, showing an intimate acquaintance with the exact condition of every parish and mission within its borders. Space will permit only the record of the more important of these improvements, which included corner stones laid for church buildings in Jefferson and Spooner; consecration of the Church of the Nativity, North Milwaukee, and of a cemetery ground for the Syrian Catholic community in North La Crosse; new guild halls at Whitewater, St. Stephen's, Racine, and Sussex, and a new hall added to its sacristy at Evansville; numerous legacies and gifts, including one from the late Dean Spalding for the Cathedral endowment, the amount of which is not yet known, \$500 from Miss Helen Gould of New York for the endowment fund of St. John's Home, \$5,000 to Nashotah, \$4,000 to Kemper Hall, \$1,000 to St. Paul's, Hudson, and \$200 for St. Paul's, Alderley; gifts of a lot to St. Luke's, Racine,

valued at \$1,500, for a Sunday School building; several gifts aggregating \$30,000 for Racine College, and smaller gifts to a number of parishes; additions and improvements to a long list of churches, particularly in the mission field; removal of debt at Chippewa Falls; new altar or other furnishings for an extended list; rectories completed at Barron and Superior and enlarged at Darlington.

On the spiritual side, he chronicled two clerical retreats, nine parochial missions, a quiet day for the Woman's Auxiliary, and a retreat at Kemper Hall. He has ordained 11 candidates to the diaconate and 10 to the priesthood, and remarked, with regard to his ordinations: "We cannot here join in the plaint, so common in other directions, as to the scarcity of young men with vocations dedicating themselves to the ministry of the Church. We have full occasion to keep each recurring Ember season, in this Diocese, in the way the Church solemnly ordains." The number of clergy attached to the Diocese is 103, and there are five vacancies. The candidates for holy orders are 26, postulants, 11, and lay readers, 50.

He lamented that more was not done for Diocesan Missions, and upbraided the clergy in vigorous terms for their apathy in the missionary cause. The year ended with a deficit in this department, and the Bishop felt that the clergy were very largely responsible. Even among those who receive missionary grants, there were a number who showed no interest whatever in taking up missionary offerings. "These dear brethren," said the Bishop, "have made for us a new and not very decent offertory sentence—'It is more blessed to take than to give.'" Some very large parishes also have contributed not a single penny during the year for Diocesan Missions, and have "completely snubbed the request of the Bishop and of the Board of Missions in their frequent appeals for aid." The Bishop urged subscriptions for the Diocesan Endowment Fund, either in direct contributions or by the insurance plan, which latter has proven very successful.

AS TO THE NAME OF THE CHURCH.

"The Correction of Title movement in our American national Church. We are asked by an appointed Committee, named by the last General Convention, to express our mind on this issue. To me it seems we need scarcely do this again, as we have done so quite sufficiently in the Memorial sent in to the General Convention of 1901, wherein the mind of this Diocese was already very clearly expressed. Yet, in obedience to this request, it is but respectful that we accede, and again tell our judgment. Let this be done in some moderate but clear resolutions, and done, I trust, without discussion; for since the year 1857, almost parallel with the formation of this Diocese, this has been no new theme with our Church people here and hereabouts. It was as far back as that year, that the venerable Dr. Adams of Nashotah House, first advocated the correction of our local title and even promulgated the proposed title—American Catholic Church. So familiar have we been with the theme, in all these years, that I see no advantage in any continued discussion.

"But let me call particular attention to the fact that the Milwaukee Memorial, sent out in 1901, has been widely misinterpreted and largely misunderstood in its intent, and too widely misrepresented. You will observe the request of this Committee of Fifteen calls for action 'at this time,' and seeks to confine us to that issue alone. The Milwaukee Memorial, suggesting a correction in our local title, made no request for complete action at this present time, nor indeed at any specific period of time. Nor did the empowering resolution, constituting this Committee, at the General Convention of 1901, so specify, or so limit. Hence, except as a matter of courtesy to the Committee, we are under no obligations at all to express our minds or judgments as a finality, 'at this time.'

"The object of that Memorial was in the main an educative one; it quite involved in the scope of its petition, a considerable lapse of time. You will permit me to say that, interested in the topic as we all naturally are in this Diocese, yet should the issue of the actual elimination of our present title come up definitely, at the General Convention of 1904, in Boston; and should the proposition of some substituted title be offered, unless the matter carried along with it a reasonable unanimity of feeling, in both Houses of that General Convention, it is very probable the vote of the present Bishop of Milwaukee would go against it. The matter is one widely dependent upon the education of our people, especially the lay people. It was the chief and conspicuous intent of that Milwaukee Memorial to foment this educative process, to work it down amidst the current and popular thought of the day, to create a healthier impression as to our historic position and lineage, to rid ourselves of mere sectarian appellations, in the popular mind, and thus to place our national organization, eventually, in a more correct, more widely known, more accurately defined position, before the Christian people of this land, and of all lands. Thus, the main and conspicuous intent of that Milwaukee Memorial was moderate, it was healthful, it was not radical, it was intended to be a helpful contribution to the future aggressive work and action of our communion in this.

country. I well know the puny and childish objections some raise to these educative processes, such as 'The Church is not yet ready for such action'; 'Very good, no doubt, but let it wait until the time comes.' We never yet knew any organization to be ready for any change, or any betterment, until some one, or some people, got it ready, focussed the scattered sentiments and impressions that may be loosely floating about, gave them direction and then force, and thus helped the happy consummation. This has been the way, the only way, the wise way, with all our legislation, with all our progressive movements in the Church, as in the State. Our legislation in the matter of the revising of the Prayer Book, for instance, in the matter of Divorce and Re-marriage, in the matter of missionary work: all took this course. Someone had to take the initiative, endure the temporary opprobrium of leadership; had to lead the way, had to provoke the discussion. In this way, and in this way alone, came the slow apprehension, then the education, then the judgment, and then the final and good action. So it will be, so it should be, in the present case.

"Another motive lay at the bottom of that Milwaukee Memorial. It was sought to show, this question had gone down deep enough, had spread widely enough, to go far beyond the range of a mere party question; the mere ecclesiastical fad of a mere ecclesiastical clique. There is not the remotest doubt, when this issue was first projected, some forty years ago, it did start with the clergy of one especial bent of mind, in an ecclesiastical way. Nor is there the least doubt that many men known as 'extreme men'—and I am one of them—are to-day the zealous supporters of this movement. But if any one thing has grown more clear than another, in this recent showing of discussion, it is that this question has got far beyond the mere party phase. Notice the recent papers of many of the Bishops, men ever venerable in their moderation. Read what the Bishops of Southern Ohio, of North Carolina, of Tennessee, of Connecticut—indeed, what most of the Bishops have said about it. Read the compromise lately suggested just before his death, by the late Presiding Bishop, Dr. Clark of Rhode Island, and what that old-fashioned Evangelical mind has to say concerning it. Read the widely published views of eminent laymen, even of many of our sectarian brethren—all expressing more or less sympathy with it, and foretelling that sooner or later, it must and shall come to pass. We plainly say, therefore, another main intent of that Memorial has already been abundantly fulfilled; this issue of the Correction of Title has finally ceased to be a partisan issue. It is a general issue, before the thoughtful mind of the Church. It shall even become more widespread and general; and hence the final result, within two decades of years no doubt, is not hard to determine. None but the smallest and meanest and most narrow-minded ecclesiastical bigot to-day—and there are some of these left—would assert anything else. We can safely leave such a man alone in his little conclusions: 'Ephraim is joined to his idols. Let him alone.'

"Another ghost we wanted to lay down deep in its grave, by that Memorial. The ghost, this time a so-called legal ghost, that if we did change the local title, our property interests would certainly be imperilled; some of these ecclesiastical gorillas around us, might run in from the woods, steal our prey, and take away our endowments, our legacies, and our old-time household goods. A few legal blasts from really eminent lawyers, such as the present Chief Justice of Rhode Island, easily blew away that foul air, and dispelled that vain illusion. These reasons, as well as some others which could be accentuated in a minor key of importance, cause us to feel grateful that the Milwaukee Memorial was sent in, and that its conspicuous ends have been so rapidly, and so thoroughly, obtained.

"Let the matter now go on, let the people study, read, and think, let the loving Spirit of God move over the face of the great deep, in His own time and way, and let us welcome the happy consummation when He is pleased to will it and as He shall dispense it. We have personally no more doubt of that consummation, and of its certain coming, than we have of the sun's rising, on the morrow morning. I say these words to dispel the suspicion that this Diocese of Milwaukee had any violent and radical intent, in promoting that Memorial, or has now any desire to 'grip the Church by the throat.'

"What shall that name be? When it does come, say within the coming two decades, what shall the harvest be? We yet agree with that old Master in our Israel, dear Dr. William Adams, that it should be The American Catholic Church, in these United States. In this view, the late Bishop Cox of Western New York, caught at the published opinions of Dr. Adams, formulated them in his own vigorous and aggressive way, and gave this special designation the impress of his strong and vigorous and eminently Protestant mind. But aside from this, in my judgment, there is much to say for the proposition of merely eliminating the word 'Protestant,' and retaining the term 'The Episcopal Church in these United States.' This was the suggestion of the late Presiding Bishop Clark, which he wrote down for them that came after. It is a widely popular view. I think a growing one. Historically, this special title has strong ground on which to stand. This was the common title, if it had one, of our somewhat disorganized and chaotic communion, between the period of the close of the Revolutionary War in 1778, and the adoption of our formal Constitution in 1789—a period of eleven years. We had ceased

to be the Church of England, then a term almost of reproach, in the now free and independent states. The popular title became, with almost unanimity—the Episcopal Church in America. Pity it did not so remain! The Church in Rhode Island legally assumed this name, in her incorporation, and she has since retained it. She has no other legal ecclesiastical title. I have personally but little doubt—the whole trend of this discussion, of some future correction of our misleading and *not* descriptive title—is working towards one of these two ways. Please God, at some time *not* in the very distant future, we shall be popularly known amongst the people, and by all Christian folk, as the American Catholic Church, or for a few generations at least, as the Episcopal Church, in these United States."

THE ADDRESS CONSIDERED.

Upon motion of Mr. L. H. MOREHOUSE, the portion of the Bishop's address relating to the Name of the Church was referred to a committee, for which the Bishop named the Rev. C. N. Moller, Mr. L. H. Morehouse, and Mr. Claflin of Delafield. That portion of the address relating to Diocesan Missions was referred to the committee on the State of the Church.

Missionary matters were then taken up. The Rev. GEORGE S. SINCLAIR of Oconomowoc, recently of Missouri, congratulated the Diocese on its excellent diocesan missionary work, stating that he had been surprised to observe its extent and to become acquainted with the detail of the missionary work done by the Bishop, stating that both these were far in excess of what, in his observation, were commonly carried on in Western Dioceses. Mr. WALTER C. NOE of Madison pleaded for the assistance of the Diocese, and possibly that of the Diocese of Fond du Lac as well, in instituting some serious work among the University students at Madison, who number several thousands and among whom there are always several hundred communicants of the Church, most of whom, he regretted to say, drifted far too widely from their Church moorings on account of the little attention given them. It was impossible, he said, for the rector of the one parish in Madison, single-handed and alone, to cope with this work, and if it were to be done on any considerable scale and with any success, outside assistance would be required. Other speakers followed, impressing the importance of this work and speaking of other phases of missionary activity.

SECOND DAY.

The elections were the chief business of the second day. The Treasurer and Registrar were reappointed. As Trustees of Funds and Property, to serve for three years, there were chosen the Rev. T. C. Eglin and Messrs. E. P. and W. S. Brockway. For the Diocesan Board of Missions there were chosen the Rev. Messrs. G. F. Burroughs, G. S. Sinclair, and W. A. Smith, and Messrs. C. P. Jones, W. C. Noe, H. W. J. Meyer, H. N. Laffin, and Henry Ranous. The University work, appearing to many to be important, was placed in the hands of a committee consisting of the Rev. Messrs. C. H. Schultz, H. D. Robinson, D.D., and H. B. St. George, and Mr. H. N. Laffin, leaving another layman, from Madison, to be appointed later.

The report of the Endowment Fund, read by the Rev. A. H. BARRINGTON, was followed by the passage of a resolution approving the plan to raise by cash subscription as well as by the insurance plan now in operation, \$20,000 additional, and a canon was amended to require the committee on the Endowment Fund to report annually in detail as to the condition of that fund and of the fixed charges of the Diocese, and that the fixed charges be adjusted every three years, beginning Sept. 1, 1904.

Resolutions of condolence were passed on the death of the late Presiding Bishop and on that of the Rev. S. B. Cowdrey, late a priest of the Diocese, as was a resolution of sympathy with the Ven. Archdeacon Wright, who was lying ill at Superior.

The elections resulted as follows:

Standing Committee—Rev. Messrs. W. A. Smith, W. W. Webb, D.D., F. A. Sanborn, and E. P. Wright, D.D. Laity: Messrs. E. P. Brockway, L. H. Morehouse, F. W. Sivy, and Geo. E. Copeland. Missionary Council—Rev. H. J. Purdue and Capt. W. A. Knitlan. Deputies to General Convention—Rev. Messrs. W. W. Webb, D.D., H. D. Robinson, D.D., C. N. Moller, C. L. Mallory; and Messrs. L. H. Morehouse, G. E. Copeland, W. C. Noe, and R. M. Bell.

Supplementary Deputies—Rev. Messrs. F. H. Stubbs, G. S. Sinclair, F. L. Maryon, A. Piper, D.D.; and Messrs. E. F. Potter, T. M. Cary, C. M. Morris, and A. S. Grover.

NAME OF THE CHURCH.

On the recommendation of the committee to which the subject was referred, the following action was taken relating to the Name of the Church:

"*Resolved*, That the Diocese of Milwaukee hereby reaffirms the belief that a title for this national Church more distinctly suggestive of the continuity of the Church from the earliest Christian centuries would largely advance her progress in this country and is, accordingly to be desired:

"*Resolved*, That in expressing this belief, as also in the Memorial which this Diocese presented to General Convention on the subject in 1901, the Diocese of Milwaukee has no desire that the suggested reform should be accomplished until such time as it will

be welcomed by Churchmen in general, and is not prepared to suggest when that time shall have arrived."

These resolutions were passed by the following vote: Clerical: ayes 38, nays 1; Lay: ayes 26, nays 1.

Just after adjournment, a telegram of friendly greeting was received from the Conference of Church Workers among the Colored People, in session at New Haven, Conn.

WOMAN'S AUXILIARY.

The annual meeting of the Milwaukee Branch of the Woman's Auxiliary was held next day at St. Paul's Church. Many of the clergy were present at the service, as well as at the meeting, following; and an unusually large number of delegates were present throughout the day, the various branches in the Diocese being well represented.

The Holy Eucharist was said in the church at 9:45 A. M., the Rev. James Slidell, rector of St. John's Church, celebrant, assisted by the Rev. Wm. Austin Smith, rector of St. Paul's Church. The preliminary meeting was held in the chapel, where the Rev. Mr. Smith spoke kindly words of welcome, and touched the keynote of the day—Extension—in announcing the organization of a branch of the Auxiliary in St. Paul's parish, where before there had been none.

Reports were read by the Secretaries of the Church Periodical Club, of the Junior Auxiliary, and of the Babies' Branch. Adjournment was made at noon for luncheon, which was charmingly served by the young ladies of the parish, dressed in white.

Bishop Nicholson opened the afternoon meeting with the usual prayers and an address. In the unavoidable absence of the President, Mrs. E. A. Wadhams, by reason of illness, her annual address was read by the Recording Secretary, Mrs. G. W. Moore, after which the reports of the Secretaries and Treasurers were read.

Following the reports, the Rev. Dr. J. E. Reilly of Grace Church, Madison, gave a stirring address on the Missionary Motive.

Speaking first of the narrowness of the religious conception of all heathen people, and notably, also, of the Jews, who considered the God of Israel to be Israel's God, Dr. Reilly bade us remember how "God so loved the world," that our Lord said, "I, if I be lifted up, will draw all men unto Me"—a vision, a dream, a prophecy—but one which we who love and follow Him must share, gladly and faithfully doing our part to aid in its realization and fulfilment.

The Rev. C. H. Schultz spoke on behalf of the committee who desire to establish in Madison, a Church Home, with a resident priest in charge, for University students.

Letters were read from Miss Emery, and from missionaries in the foreign and domestic fields, and increased appropriations were made for the coming year: for Bishop Nicholson's Contingent Fund, \$100, or if possible \$150; \$50 each to the Philippines, to Porto Rico, to Alaska, to Japan (a special), and to St. Paul's N. and I. School, Lawrenceville, Va., also a special. Many of the parish branches increased or renewed their pledges to the Auxiliary. The officers were reelected, with the addition of a Second Vice-President, Mrs. Wm. C. Sargent.

A rising vote of thanks was tendered the ladies of St. Paul's parish for their bountiful hospitality. Resolutions of sympathy in her illness, and regret at her absence, were passed to be sent to our beloved President.

IN THE WORLD AND NOT OF IT.

A MAN may be in the world and not of it, and still not be a recluse, or a misanthrope, or even unsociable.

There are a great many decent and respectable and intelligent people in the world, enough to furnish a good deal of company to those who want it, or keep one from starving for the lack of sympathy and companionship. And the law is a natural one; like will to like. The other way of putting the same truth is that birds of a feather will flock together.

Moreover, there are very few people who are totally depraved and altogether bad. One who honestly loves God and man, and who loves pure and good things, will find just a little of that sort in the most unpromising. Our Lord's prayer is that His followers may not be taken out of the world, but kept from the evil. If the company we are in offers things unacceptable, we have only not to accept them and quietly withdraw.

It is only when people find that ugly jokes, gossip, and slander please us that they give them to us. It is because we are known to have an ear for low and vicious things, and for flattery, that such things are ministered to us. The world gives us what they know we like, but would like to pass for being opposed to it.

The slanderous and filthy are not likely to offer their villainies to those who don't like them. And these who are known to deal in such things are easily to be avoided.

Again, it is true that we may gather honey from the weed and make a moral of the devil himself. But it is not wise to look after our honey among weeds, or go to the devil for our morals. It is a great deal the safest to keep company of good and wise and decent people; but not trust too much to appearances and claims. It takes a very little spot to show the leprosy, and a little incident to betray a crowd. The order is: Let your loins be girded and your lights burning. Give no place to the devil.—*Southern Churchman.*

THE DESIRE OF THE HEART.

BY JAMES LOUIS SMALL.

"One thing have I desired of the Lord which I will require: even that I may dwell in the House of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit His temple" (Psa. xxvii. 4.).

THE desire of the human heart, consciously or unconsciously, is directed towards God.

The busiest man—the man most occupied in the affairs and anxieties of the world, would not hesitate to tell you, should you ask him, that there are times in his experience when his soul has a longing, dim and vague though it may be, for some consolation, some repose, some peace, which his labors, his possessions, his family ties even, are not able to afford.

In every heart there is planted the instinct which longs for and reaches after the Divine. It was this instinct which animated and controlled the old heathen philosophers and which produced in their lives the moral excellence by which so many of them were distinguished, and which drew from them axioms and proverbs of universal worth in their influence upon the lives of men.

But the attainment of the highest morality and the greatest virtue could not, in itself, satisfy the needs of the immortal soul of man, who still desired something above and beyond all that the old philosophy had to offer. Philosophy could not lend aid and comfort and peace to the sin-sick soul that longed to turn to an example of virtue far above its own level. Philosophy could not give definite assurance of a land beyond this, where there is no sorrow, or sighing, or tears. Philosophy could not give power to man to live and die a holy life. It could only state certain fixed moral truths and laws which, rightly followed and obeyed, would bring soundness of body and intellect to men.

But, "in the fulness of time," God sent forth His own dear Son for the healing and salvation of the world; and He founded a Church to carry on the blessed work which He Himself had begun; and we know that for ages that Church has offered to mankind a shelter for all his cares and sicknesses. For ages she has continued, and for ages she will continue, to teach men the true and the right way to live; and she does not stop here, but through the Sacraments left in her keeping as a precious heritage, she gives men strength to follow where she has pointed out. And it is the administration and guardianship of these Sacraments which gives to the Church of God her beauty and majesty, which places her infinitely above all the old heathen philosophies, be they never so pure and full of worth.

Men have come to know that in the Sacraments of Christ's Church alone, are to be found the highest peace and the greatest strength. Are they sinful, and longing to be cleansed and made Christ's in deed and in truth? There is the Sacrament of Baptism, of Regeneration. Do they long for the personal words of absolution and pardon, of sympathy and encouragement? There is the Sacrament of Penance. But oh, above all else, do they earnestly desire with all their might a strength which is above their own, to carry them on to their journey's end; to give them hope and peace—a foretaste of the land which is to come, to speed their departing souls as they take the last step out into Eternity? Then, there is the Blessed Sacrament of the Altar.

Day by day, throughout the wide world, this Sacrament is becoming more venerated and more beloved; day by day, men are growing to realize more and more the nearness and the preciousness of our dear Lord's Presence as He comes to our Altars and waits, oh, so patiently, for the love and adoration of the faithful! Are we weary? So was He, and He longs to sympathize and encourage. Are we reviled and persecuted—it may be "for righteousness' sake"? So was He, and He would animate us with glowing love for our enemies. Are we doing some work in His Name, bearing, meanwhile, the burden and heat of the day? He is waiting to bless our poor efforts, that they may be more really to His greater glory, and to give us His grace that we may continue steadfast to the end.

And as we grow more and more to love our Lord's Presence in His own Sacrament, all our hopes, and desires, and ambitions will lose themselves in the fulness of strength which can come from Him and Him alone, and in the one supreme desire to know Him more perfectly and to serve Him more fervently, until, at last, we may be able to make our own the cry which ascended from the Psalmist's heart of hearts: "One thing have I desired of the Lord which I will require: even that I may dwell in the House of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit His temple."

Papers for To-day.--Second Series

By the Rt. Rev. the Bishop of Fond du Lac

III.—THE PROMINENCE OF PETER. [CONCLUDED.]

THE position of leadership held by Peter among the Twelve was one of distinguished honor and responsibility. With some of the Fathers, we may call him Prince of the Apostles, meaning thereby what Holy Scripture does when it records him "first." It gave him no office of authority over the others, any more than when we say of some distinguished lawyer that he is the head or leader of the bar. He was on many occasions the spokesman of the Twelve. His special work, of Confessor of Christ on the part of Israel, and his office as Foundation-layer, was not such as to allow of a successor. He was in every way a typical representative of the old dispensation. The idea is an ancient one. In the catacombs there has been found a symbolical device of Peter striking the Rock. Peter is not thereby represented to us as another Moses, as Romans have claimed, but only like unto Moses in striking the Rock. Peter is thus witnessed by the tradition of those early days, not as the Rock, but the Rock, out from whom the living waters flow, is Christ.

We have seen in contrasting the recorded lives of St. Peter and St. Paul, how that the latter was the typical representative of the spirit of the new and the former of the old Israelitish economy. One the opener, with his keys of the new; the other, the efficient agent in its extension. In order that our examination of the spiritual significance of the prominence of Peter should be complete, we must now contrast it with that of St. John. If we find that the same interpretation is applicable to both cases, we shall have conclusive proof that it is the correct one. In discovering it we shall have found the exegetical key which fits and turns all the wards of the lock.

Let us then contrast the lives and sayings of the two Apostles, what they did and what they said, what they said to our Lord, and what He said to them. If we would be careful as well as reverent, remembering how pregnant with meaning Holy Scripture is, we must not neglect particulars, however small. For it is often in seemingly insignificant details that the spiritual mind discerns the hidden treasure of Divine wisdom. If we would discover it and make it our own, we must also seek for it with humble minds and prayer.

It is interesting to observe how St. Peter first came to Christ. He did not come of his own motion. He had to be found and brought. St. Andrew brought him. It is the familiar type of the two dispensations, so often seen in the Old Testament, of the younger taking precedence of the elder. Peter is thus sought out, as God sought out His ancient people, and is by his younger brother brought to Christ.

St. Peter and St. John stand together as the older and younger man; and the contrast of age begins to tell us of which dispensation each is the type. Their condition in life yet further portrays, and with more distinctness, the same idea. St. Peter is the married man; St. John, the virgin disciple. The one thereby a type of that older Church, so often spoken of by the prophets as betrothed to God; the other a symbol of the Bride, yet in its virgin state and beauty, that was to be.

We know but little of their previous history, save that both were fishermen; but of their respective homes, two references are recorded. In the beginning of our Lord's ministry He goes to Peter's house. And we may not wisely overlook the fact that it is at the beginning of it. He finds there, quite a type of the state of the Jewish Church, Peter's wife's mother sick of fever. And He came and took her by the hand and lifted her up and the fever left her and she arose and ministered to them. So at last, raised up and restored, comes converted Israel to the Master's aid. On the other hand, consider the house of St. John. Near the end of His ministry, Christ says to St. John: "Behold thy Mother." And from that hour he took her, who is the special type of the Christian Church, "to his own home." The house of St. John is thus symbolical of the Church of Christ.

No less declarative of the typical place these two Apostles occupy in the Gospels, is the different manner in which they are called to discipleship. St. Peter, when called, was in his own boat, while St. John, not yet arrived at independent ownership was yet in the boat of his father. Peter, like the older

organization he represented, was diligently engaged in his occupation, "casting a net into the sea." John was not so engaged. He was not fishing, but only preparing to do so. John and his brother "were mending their nets." When Peter is called, he leaves his fishing nets. John leaves his father and the ship and the hired servant and goes after Him.

New names and titles are given to each. Simon has that of Cephas. It was emblematic of his destined transformation by becoming, through incorporation into the Living Rock, Christianized and made a new creature, a rock-man. He is also called the "First," and in this office of leadership he is the spokesman and confessor of Christ's Messiahship and Divinity. He is also the Foundation-Layer, on the Rock which is Christ, of the new Temple, of which, having the keys, he is the first opener to Jew and Gentile. To St. John also a special name is given. St. John is named *Boanerges*, "Son of Thunder." It tells of the Light and Life from heaven. He is therefore the special Evangelist of the Incarnation. His title is that of "the loved disciple." This title by itself declares for which dispensation he stands. With a special love which is again and again emphasized, Christ loved St. John. He lay, as it was granted to no other, on Jesus' Breast. So Christ loved His Church and gave Himself for it. Everything about St. John declares him to be the type and representative of the Christian Church.

We now easily understand the meaning upon which Romans have laid such stress, that Christ preached out of Peter's boat. The facts are these: There were two empty boats, one of them, Simon's, in charge of James and John, who were partners with Simon. Our Lord selects Simon's as His pulpit from which to address the multitude. The same reason incites Him to do this that made Him choose Solomon's Porch for His audience chamber. This Porch was the only remaining part of the ancient Temple which, at its dedication, "the glory of the Lord had filled." Our Lord's life, unlike that of every other religious teacher, had been foretold. As the foretold Messiah, Christ came in the fulfilment of the Law. The Law bore witness to Him. He unfolded the true meaning of its prophecies and worship. Every ceremonial detail of its sacrifices, every Messianic utterance of its psalms, found their fulfilment in Him. So, not in any honor of Peter, but because his boat symbolized that which He came to fulfil, He preaches out of Peter's boat.

The same symbolical meaning is to be found in the other incidents of the story. We find, in conformity to the type, that it is Peter's net that breaks. The fish once enclosed now rush back into the sea. It is the remnant, not all Israel, that is saved. Then in his distress Peter must call upon his partners in the other boat, that they come and help him. The old order thus calls for help unto the new, to secure and complete its work. John does not call out to Peter, but Peter, beckoning entreatingly, summons John to his aid. If, it is to be observed, Christ thus signifies Peter's symbolic prominence by preaching out of his boat, the favor He subsequently grants to John is of far more emphatic character. St. John, as a type of the Christian Church, is taken up into heaven. To him are revealed the deep and hidden things of the Kingdom, the glories of heaven, the mysteries of the underworld, the progressive battle between the Church and her foes.

Equally declarative of their respective positions are the questions and sayings they separately address to Christ. The inquiries of Peter for the most part are relative to Israel's search for the promised Messiah. Those of John relate to the rights and powers of the new Kingdom. Thus St. Peter says to Christ: "Declare unto us this parable!" "Speakest Thou this parable to us or unto all?" "Lord, to whom shall we go?"

St. John, filled with holy indignation at the Samaritans' reflection of Christ, asks: "Lord, wilt Thou that we command fire to come down from heaven and consume them?" However misapplied, the Son of Thunder is filled with a sense of the awful powers which the Christian Church possesses.

When Jesus said, "Who touched Me," St. Peter must, in Jewish-like undiscernment, say, "Master, the multitude presses on Thee and sayest Thou 'Who touched Me?'" How unlike St. John, who requires no angel to tell him as he enters the

empty Tomb, that Christ is risen, but at once, as Peter did not, "sees and believes." Peter, like Israel, seeks a sign. "Lord, if it be Thou, bid me come to Thee on the water." John needs no sign. He never asks for one. But when Jesus stood on the shore and the disciples in the boat knew not that it was Jesus, then "the disciple whom Jesus loved saith unto Peter, It is the Lord." It is John who here discloses and points out Christ to Peter.

Again, the Old Testament spirit is seen in Peter's conduct at the Transfiguration. He is bewildered, and, not discerning Christ's superiority to Moses and Elias, says, "Master, let us make here three tabernacles," "for he wist not what to say." He comes, exhibiting the same Jewish temper in respect to morals, asking of Christ, "How oft shall my brother sin against me and I forgive him; seven times?" In like manner, not discerning our Lord's right to exemption from the Temple tax, because it was His Father's House, he compromises his Master's claims by telling the tax collectors that it is due from Christ. St. John falls into his own grave errors likewise, but they have reference to the new Kingdom. He begins to exercise authority before it had been conferred on him: "Master, we saw one casting out devils in Thy Name, and we forbade him, because he followeth not with us." Peter, with the old Messianic, earthly triumph in view, says: "Behold we have forsaken all and followed Thee, what shall we have therefore?" St. John, looking beyond temporal things, with right vision but with ambitious heart, says: "Master grant unto us that we may sit one on Thy right hand and the other on Thy left hand in Thy Glory."

The rebukes which our Lord administered to them, and He rebuked most those He loved, are also deserving our attention. He rebuked the Twelve collectively, for their hardness of heart, want of discernment, lack of trust, keeping the children from Him, and for their strife amongst themselves for preëminence. The only title to the latter was that of service. Every other distinction of rank was forbidden: "It shall not be so among you." But to none did He utter such severe and humiliating reproofs as to Peter and John. Peter, voicing Israel's carnal mind, would not have our Lord be a suffering and crucified Messiah, saying, "Be it far from Thee, O Lord, this shalt not be unto Thee!" And our Lord rebuked him, saying: "Get thee behind Me, Satan; thou art an offence to Me." Again, when Peter drew his sword, appealing as earthly Kings may do to force, the Lord rebuked this idea of earthly power and said: "Put up thy sword into its sheath." St. John, giving way to his natural temper, falls into his own sin. In his burning zeal he would, Boanerges-like, call down fire from heaven to consume Christ's enemies. It was not the Spirit of the Gospel. Christ rebuked His loved disciple with the withering words: "Ye know not what spirit ye are of."

Further, let us consider Christ's questions to the two. "Peter," we read, "and they that were with him, followed after Christ." The Master's object was to bring Israel to a confession of His true Nature. Thus the crucial question He at last puts to Peter is: "Whom do ye say that I the Son of Man am?" But the crucial question He puts to the loved disciple is: "Are ye able?" "Are ye able to drink of the cup that I shall drink of and to be baptized with the Baptism that I am baptized with?" Voicing believing Israel, Peter said: "Thou art the Christ, the Son of the Living God." John, speaking in the strength of the grace of the new dispensation, said: "We are able." Preventive grace is given to the Jew to discern Christ. Sanctifying indwelling grace is given to the Christian to become like Him.

Each of the Apostles needed spiritual transformation. St. Peter needed conversion to Christ; St. John, conformity to His Spirit. Peter's natural lack was want of faith. Our Lord so addresses him: "O thou of little faith!" St. John, in his natural heat, would call down fire on Christ's enemies. St. Peter was great, warm hearted, affectionate, sympathetic, and impulsive. St. John was very unlike the popular conception of him. He was no soft, gentle, tender-hearted person. He was awful or sublime in the singleness and purity of his soul. He loved not so much with passion or emotion, and never on impulse, but with a heart controlled by a will of steel. We all, especially we stumblers and sinners, love Peter, and Peter ever attracted others about him. They followed Peter. He bravely goes as the pioneer out of the boat to meet Christ. He is a leader and he leads the way. St. John, ere his nature had been mellowed and enriched by grace, walked, with wonderful insight indeed, into divine mysteries, but for the most part alone. Our Lord said to Peter pointing out and asking about the fig-

tree, a symbol of the Judaism, that had withered away, "have faith." Our Lord loved John that by His love there might be developed in him the charity that is divine. Our Lord said to him: "Behold thy Master." One needed perfection in faith; the other to be perfected in love.

Having in mind the representative character of St. Peter, it is, moreover, interesting to study the process of his conversion. The miraculous sign of the great catch of fish at Christ's Word brings to Peter that which is the basis of all true conversion, the deep sense of his own sinfulness. Falling on his knees, he cries out: "Depart from me, for I am a sinful man, O Lord!" Then gradually he is brought by divine help to confess Christ: "Thou art the Christ, the Son of God." Then, trusting in his own strength, boasting that "though all shall be offended yet will not I," he falls. He, who had confessed the true faith, that Christ is the Son of God, denies that faith, saying "I know not the Man." But the prayer of our great Advocate availed for his recovery. Satan had asked to sift the Apostles as wheat; but Christ had prayed for their leader that his faith fail not. Christ did not pray that Peter should not deny the faith, but that, denying it, his faith in Christ should not fail. So, on his bitter weeping and repentance, he is forgiven, and on his threefold reversal of his thrice-denial, he is restored. Converted, he is to strengthen his brethren, feed after Pentecost the new-born lambs of the new kingdom, and guide to Christ the sheep of the old. He is now in his great office as leader, to draw the now unbroken net, which, not his, but the little gospelship, has secured, to Christ standing, not in heaven, but on the shore. He brings what has been gathered by the coöperation of both dispensations to the Risen Christ, to participate in the full blessings and gifts of the Gospel covenant; to the living coals of fire of the Holy Spirit; to incorporation into the Incarnate One; and to feeding on the Bread that Jesus gives His own.

The relative spiritual positions of the two Apostles is further seen at the Last Supper, where St. Peter earnestly asks our Lord to wash not his feet only, but also his hands and head. What an acknowledgment of the intellectual and moral Jewish condition! It needed a cleansing both in will, and heart, and mind. Here, too, while John is seen resting on Jesus, a type of Christ and His Church, Peter, being troubled, desires to know who will betray Him. But he seeks the solution of the mystery, not directly from Christ Himself, but indirectly, through John. It is not of John to seek through Peter, for the Christian comes not to Christ through the Law, but it is Peter who asks, through John; for Israel, through the Gospel, comes to Christ.

Both Apostles follow Christ to the Judgment Hall. Peter remains without. John enters within. Peter, like Israel, starting aside, falls away. John remains faithful to the end. At the Cross, St. John and the Blessed Mother are to be found, in different ways, types of the Church.

The Resurrection also is full of the symbolic meaning we have unfolded. We find on the day itself, the two Apostles together. Christ had sent these two, Peter and John, to prepare the passover. Both dispensations had part in that He both fulfilled and instituted. They were together near Him at the Transfiguration, where the Law and the Prophets bore witness to Him, and where He revealed Himself as the Light that had come. They were together near Him in the garden, for Jew and Gentile needs alike for salvation to be gathered into union with His passion. They also went together to His Tomb. There Peter, like the Law, enters in first, and then departs. It is all dark to him. But John, entering in, sees and believes. The Tomb, for him, is bright with the revealed glory of the Resurrection.

To penitents, our Lord first disclosed Himself. So it is He speaks first to Mary Magdalene, seeks out the two wandering disciples, and so, as most needing it, sends a message to broken-hearted Peter: "Go and tell Peter." As type of restored Israel, and of Peter to his Apostleship, our Lord says to him: "Feed My lambs"; "Tend My sheep." But in contrast with this, our Lord gives to St. John the care of His Blessed Mother, and says of John, symbolical of the enduring life of the Christian Church: "What and if I will that he tarry till I come."

We have rested our exposition on the Word alone. But if traditions may be cited for their illustrative value, the legend declares how at last Peter, condemned to death, and fleeing from it, was met by our Lord, who said, "Peter, where goest thou?" Noble and glorious was his martyrdom, we confess. But when John had been apprehended and dipped into the oil, to be made a living flambeau, then we read that, as a type of that Christian Church, against which nothing can prevail and

which will last till the Lord comes again, St. John was, by some miracle of providence, delivered and preserved. He lingers on, surviving all the Apostles, the organ of communication between heaven and earth, and revealing to the Church the Mind of the Ascended Lord.

Now if this be the Holy Spirit's exposition of that Word He inspired, it will enlighten all humble minds and keep them from seeing in Rome any divine centre of unity, and will deliver all those who wait on God's providences, from seeking union with that unreformed and worldly See.

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"Old Testament History from the Death of Moses to the Reign of David.

By the Rev. ELMER E. LOFSTROM.

SAUL, THE FIRST KING OF ISRAEL.

FOR THE SEVENTEENTH SUNDAY AFTER TRINITY.

Catechism: XVI. "Parts. Text: Acts xlii. 21. Scripture: I. Sam. viii. 4-9; ix. 15-17; x. 1, 17-24.

ISRAEL came into the promised land after forty years under a recognized leader; a nation made up of twelve tribes indeed, but united sufficiently to work and fight together against the common enemy. Under Joshua they readily took possession of the land. They settled upon it, without any recognized leader of the whole nation, except when some judge of greater power than the rest was able to call out the tribes to the help of those who were in some place particularly oppressed. In course of time, the tribes lived more and more independently of each other. After a time they gave very little evidence of any concerted action or national life. There was, during that critical five hundred years, one thing that ought to have bound them together and made them remember their common kinship, and that was the worship of the Lord in His Tabernacle. If they had all gone up to Shiloh each year at the feast of the Passover, as they ought to have done, there would have been something of a common life. With the help of their Divine King, they would have been such a nation that it would have been their glory, not their reproach, that they had no king like the nations about.

It was plainly their destiny, or the divine interest for them, that they should be thus bound together by their common allegiance to Jehovah into a nation whom the Lord would lead and guide as He had done when they came out of Egypt and when they entered into Canaan. But having failed of that ideal monarchy, where Jehovah would have been their only King, it is evident that without some such expedient as the monarchy of earthly kings, the tribes would inevitably have been separated, and some of them would have disappeared. Some form of union or centralization there must be for their survival as a nation. The monarchy was therefore a great practical advance over the times of the judges, when, for the most part, "every man did that which was right in his own eyes."

Following some such outline as indicated above, and filling in with illustrations from their successes under Moses and Joshua, the teacher can show how *the institution of the monarchy, while practically an advance, was ideally a backward step*. They had responded to the call of Samuel at Mizpah just long enough to show that the best thing for them to have done would be to restore the old condition; but having failed before, it would have failed again. The next best thing was that which they did. The work of Gideon had shown the strong appeal that an heroic leader could make to the people, and they had asked him and his sons to reign over them. Nothing had come of that, but now, without having the man desired in view, they were led by the force of circumstances to see that a king was needed. Samuel's sons were not like their father. They took bribes and no justice was to be had. The wiser men of Israel, the "elders" especially, saw that the time to act was during the life-time of Samuel. They came to him, therefore, at Ramah, and asked for a king.

There begins, then, a series of providences which led to the recognition of Saul, the son of Kish, as the first King of Israel. The steps are distinct and should be clearly brought out. First came the request, which took Samuel somewhat by surprise; but when he understood that it was the will of the Lord, he began looking for the proper man.

The Lord sent that man to Samuel, which is the meaning of the chapter relating the story of the lost asses (ix.).

Saul, handsome in appearance, head and shoulders above his fellows, of the tribe of Benjamin, a tribe involved in no dispute with other tribes, is pointed out to Samuel as the coming king, and Samuel anoints him as such. This was a private anointing, which came as a call to service to the young Saul. Samuel predicts several things about to happen to him, to convince Saul of the truth of his prediction, and the young man showed that he recognized the responsibility of the position by the change which came over him. "God gave him another heart"; and he was so changed that his old companions hardly recognized him. It is well to remember this when later we find Saul the king unable to resist the temptations which came to him from that old heart and life.

The next step was the assembly of the people by Samuel at Mizpah, when it was shown to them that Saul was the divinely chosen king (x.). He was not anointed at that time, and after the assembly he went back to his old home and work; but he took with him a band of young men, "whose hearts God had touched." It all shows that the Lord was quietly preparing the instruments for the inauguration of the new order of things when the time was fully ripe. That time came in due season, and when it came, it put an end to the division of opinion as to the propriety of the choice which at first prevailed (x. 27, xi. 12). The vivid story (xi.) of the insolent demand of the Ammonites recounts the step which finally placed Saul on the throne of Israel, after he had proven by his splendid leadership that he was such a king as they needed. After his victory over the Ammonites, Samuel seized opportunity to gather the people at Gilgal, to proclaim Saul King of Israel.

"In accepting the kingship, Saul entered upon a heritage of war. His title was an empty one until he had won a kingdom. The Philistine masters of the land could not reasonably object to the expedition for the relief of Jabesh-Gilead; but when their Hebrew subjects elected their victorious leader king, it was virtually a declaration of war. Jonathan, Saul's son, left no room for doubt, by attacking the Philistine garrison at Geba. With their characteristic activity, the Philistines at once poured a huge army into the land of the Hebrews, overrunning it as far as Michmash, on the southern borders of the mountains of Ephraim; by this strategic movement, connection was severed between Saul and the strong tribes on the north. For a generation or more, the Hebrews had been accustomed only to defeat. In the presence of the Philistines, Saul's army vanished. Many 'hid themselves in caves, and in thickets, and in rocks, and in holes, and in cisterns,' and some even fled across the Jordan; others submitted to the Philistines without striking a blow for freedom. The handful of six hundred men who remained with Saul 'followed him trembling.' The inauguration of the Hebrew Kingdom was not altogether glorious."—Kent.

This summary is a good one, if to it be added the effect of the brave act of Jonathan and his armor-bearer, who, by acting on their faith that "there is no restraint to the Lord to save by many or by few," routed the army of the Philistines, and the inglorious beginning described above was followed by a fine opportunity to give to Israel an administration which would show that even yet the Lord had not deserted His people. It should be remembered in teaching this lesson, that when Israel was given a visible king, the idea of the Theocracy was not altogether abandoned. The true position of the kings of Israel was that they reigned as the representatives of Jehovah. He was still the true and only King of Israel, but in condescension to their weakness, they were given a visible king like the nations round about, who could be their leader and representative. The manner of the choice of Saul indicates this also, and his authority was given him through the prophet who was at the time the representative of Jehovah. Saul seems also to have realized this in the beginning, and it probably accounts for the change that came over him at the time, and for his reluctance to undertake the task (x. 21-23). His reign, and those of the succeeding kings of Israel, were successful while they remembered their true position, and failed when they forgot it.

APPROPOS of the Rev. Mr. Wevill's uniquely-turned phrase, "Religious department store," a correspondent in New York writes:

"On West Fourteenth St., near Seventh Avenue, I have observed a place of worship which bears the sign, 'Spanish-American Roman Catholic Church,' from which it might appear possible that there are Catholic department stores' as well as Protestant ones.

"By the way, what differentiates the three types of Catholicism apparently represented, and what is the necessity therefore?"

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

PREACHING ON TRIAL.

To the Editor of The Living Church:

IN A recent issue of THE LIVING CHURCH reference was made to a subject which needs to be emphasized—the system of preaching on trial.

We all know what this system is in practice. When a parish of any "importance" (so-called—as if any cure of souls were unimportant), loses its rector, the members of the vestry, often omitting the canonical notice to the Bishop, proceed to consider the names suggested to them. (By the way, I know of vacant parishes having from 300 to 400 communicants, which received from 50 to 60 applications from clergymen!) Then an open competition is arranged in which different "candidates" are invited to enter and preach before the congregation. After various conflicts of influence, some one receives the votes of a majority of the vestry and is called.

The disadvantages of this system are obvious. It is unfair to both sides. The candidate may be too nervous to do himself justice, or he may preach his only good sermon. Again, this system of preaching on trial is, of all known things, the most certain to start a lively parish war. Each candidate, as he appears, will make some friends and some opponents, and add to the confusion. And as a last and most important objection, preaching on trial is, in the eyes of many clergymen and laymen, undignified and altogether unworthy of a priest of the Church.

It is easy to destroy the system. Laymen and women can, as occasion arises, in their own parishes, make earnest opposition to the whole scheme. Clergymen can refuse to preach on trial anywhere; and on leaving a parish, can instruct the vestry on the proper way of choosing a successor. They can tell them to consult the Bishop, who is supposed to know both his men and his parishes, and to let his opinion have great weight; to send a competent committee to "hear" and meet the men thus or otherwise suggested, and study them and their work in their own parishes; and, finally, to reach a decision based upon the report of this committee. If a priest has earned the confidence of his people, they will take this advice and escape the plague of a preaching match.

(Rev.) JOHN C. WARD.

Buffalo, N. Y., Sept. 10, 1903.

WHAT IS THE REMEDY?

To the Editor of The Living Church:

FOLLOWING my article of last week's issue inquiring, "Who is responsible?" permit me to write more fully in regard to it, by suggesting a remedy. My article related to the Congregational practice in the Church, of parishes electing, and "calling" the clergy, and the amount of their living.

In regard to the first, I would say, briefly: place all nominations before the Bishop, and have the clergy sent by him to their cures. This will prevent the parishes and the clergy from making serious mistakes, and will help them both when a separation should take place. By this course, no parish need be without its pastor, or a clergyman without his cure. Under the present practice, one of our clergy said to me, "I never would have had the parish of Blank, if I had not 'a pull in the vestry.'" Now he says, "Deliver me from my friends."

There is another serious matter to be considered. Do not the clergy sometimes step in between the Bishop and the parish to nominate their candidate?

Some years ago, no clergyman in a certain Diocese could be elected to one of its parishes unless he had been nominated by the Rev. Dr. Blank, or by a Professor of a certain Divinity School. The Bishop's nominations were continually disregarded. I believe this treatment, with the many other causes for worry, hastened his death.

A Bishop is called upon to preside at public functions, to speak upon subjects of civil interest, lay corner-stones, consecrate churches, preside at the conventions of the Diocese, ordain, and confirm, visiting the parishes under his charge; but when these parishes desire a rector, do they even consult him?

Is he not the chief Shepherd of his flock, and does his flock not include all the parishes in his Diocese? Should the clergy be driven to seek their fields of labor, themselves, and can the parishes make a wise choice, without the Bishop's counsel? The Pastoral Staff is a symbol of something, but if the Bishop's position is denied him, what does the symbol signify? The congregational policy ignores the Episcopate in the most vital point.

There is another difficulty that we meet. Every student graduating from the Divinity School, and ordained to the diaconate, must have a clerical position. To secure this, must he begin his ministerial life by seeking a "call" to some parish? I knew of one candidate for ordination, who had in his hand, three "calls" to parishes. Should not the Ordinal be followed, placing him under the direction of his Bishop?

In the business world, there is a call for young men, but not to place them at the head of affairs.

A physician or lawyer, who has just been licensed to practise, is not "called" by intelligent persons to practise for them in important matters. Yet an inexperienced youth just from the seminary, is often "called" to minister to the spiritual needs of a congregation, and to act as pastor of a parish.

An eminent lawyer said to me that his son, who had graduated from a medical college, was practising medicine and surgery at Blank Hospital, where he could experiment on his fellow mortals before he came among civilized people to practise!

We now come to the second part of our subject, the "living" of the clergy. Why the average salary is called a "living" is a question. Now, if an adequate salary is provided, there would be less occasion for the congregational policy on the part of the clergy seeking a parish that can give them a "living," and changes would be less frequent.

An army officer is provided a living, and is sent, not "called," to his work, and if he is animated with any desire to acquit himself with credit to his country, he will gladly accept the most difficult place, and bravely meet the dangers of the situation, whatever they may be.

"Calls" from parishes naturally lead to short pastorates, with little progress, and much experimental work to be undone.

This is often caused by the wrong man being "called" to the place, or an inadequate living for the pastor, but directly, by the congregational plan of "calling" their pastor. As to the amount of the salary, this depends upon the place. In a farming community, where the rector is the recipient of many gifts for his table, he can live more comfortably on a smaller salary, than in a manufacturing community, or a city, where everything must be purchased.

But \$1,000 and a house is little enough for a parish priest who is actively engaged in his calling, although he may take less, rather than retire from his Master's work, provided his salary is assured him.

In an Eastern Diocese, the Archdeaconry has been able to increase the salary of many of the clergy from \$600 to \$800, and in some instances to \$1,000, by the parish giving a certain sum, with an additional amount from the missionary fund of the Diocese to complete the desired salary. Two rural parishes, not more than three miles apart, are sometimes united to make one "living" cure.

A parochial endowment, held in trust by a diocesan society, may be a permanent assistance to a parish, or it may, at times, be an injury. The income from certain funds may be placed at the disposal of the Bishop, either by legacy, or otherwise, to be used at his discretion, where additional, or temporary, aid is required.

When the financial support of the clergy is provided for, there will be less reason for their seeking a "call" from a parish that offers a "living," and by Episcopal nominations, changes can be made without a parish resorting to the plan of "starving out" their pastor.

The actual oversight of the Episcopate, and financial support, will remove the principal disturbing cause of parochial divorce.

Let the Diocese, by its canons, and its parishes, by their by-laws, acknowledge the Divine Law of responsibility that rests upon their chief pastor. Then the unity of the Diocese in its Divinely appointed head will be greatly strengthened, and the unity of the parish in its rector will be recognized, and the Pastoral Staff will stand for what our Lord intended should be exercised by His Chief Shepherds in His Church to the end of time.

GEORGE BUCK.

New Haven, Conn.

CHURCHLY MATTER IN SECULAR PAPERS.

To the Editor of The Living Church:

I NOTICED some time ago a letter in THE LIVING CHURCH on the subject of the erroneous information that finds its way into the daily press, about the Episcopal Church and its services. This letter thought that all such errors should be corrected by Churchmen when noticed. The idea is a good one, but I think we can go even further and furnish the papers with positive and authentic information about the Church and services. The newspapers are, I think, as a rule, anxious to give *reliable news*, and would welcome such aid as Churchmen could give.

In this connection I have thought that an account of a scheme that I have been using for some months might be of use to your readers.

I noticed that the Christian Endeavor Society had a department each week in our local paper. And there is always a pretty full account of anything that is of interest to the Roman Church. In Boston, the *Transcript* publishes each Saturday a page of religious items.

So I conceived the idea of starting a small department devoted to the American Catholic Church, that would furnish instruction and news to our own people and to such "outsiders" as should read the same.

I started with the supposition that almost every one reads the daily paper and *very* few take or read a Church paper. I laid the plan before my rector and he approved. I saw the editor of our local paper, and he was *glad* to publish, if I would get there on time.

These preliminaries arranged, I started last December and have had my section of "Church Notes" each Saturday since.

I use for my stock in trade a *Teachers' Prayer Book*, which is so full of information on our Book of Common Prayer, that I wonder any Churchman can live without one. I announce the Sunday, give a brief epitome of what is the collect, epistle, and gospel teaching for the Sunday. Then follows an announcement of the services for the day, and after that, any notes on work of guilds, entertainments, etc. These are furnished me by the different societies and by the rector. Lately I have added a bit more in the form of general Church and Mission news.

In Monday's paper I publish a Church Kalendar for the week, adding thereto anything of note about the Sunday services, etc. I also add notes about the proper colors and about the teaching of the Holy Days. Of course in Lent and in fact whenever there is a special occasion, we furnish an account for the press. My idea is not yet patented, and so any are welcome to avail themselves of the idea, and I should be glad to give information to any one interested.

One point should be noted. It will not be the success wished for unless kept up week after week, so that people will *know* that Saturday night they can learn all about the next day's services, and that Monday night they can see what will happen in Church circles during the week.

The advantages in brief of this scheme are these:

It keeps the Episcopal Church before the people. They can't get away from it.

It furnishes instruction for our own people and for those outside the Church, who read the notes and learn something.

It costs nothing.

It helps the rector in his work.

It advertises whatever is going on in the Church.

It is the same scheme applied to parochial affairs that is so well exemplified by our Mission Board and by every successful business publicity.

This scheme can be used by the rector himself or by any intelligent layman.

If a layman does the work, he should of course do it under the supervision of the rector, and should be sure to give information that is authentic. It must be borne in mind that whatever is written must be "boiled down," as space is valuable. I only use the *gist* of what is given in the *Teachers' Prayer Book*. I also find the *Church Kalendar* of great use.

Sincerely believing that such information is valued by our own people and of aid in enlightening the general public about the Church's ways, I commend the idea to any who are desirous of trying it.

ALBERT L. SAWYER.

Trinity Church, Haverhill, Mass.

THE Y. M. C. A. AND THE B. S. A.

To the Editor of The Living Church:

I AM interested in the letter published in your issue of September 19th and headed, "The Y. M. C. A. and the B. S. A." Replying, because impressed by the importance of the matter, I speak for myself and not for the American Church Missionary Society, of which I have recently been chosen Office Secretary. The Brotherhood of St. Andrew has done splendid service, and is still doing splendid service, 1, in the work which it has always had in hand; and 2, and perhaps quite as important from an economic standpoint, in the training of men to labor for Jesus Christ in His Church. There are in the Church to-day thousands of men, perhaps not still in the organization, who are doing service in vestries, in missions, and in many directions, and doing it as they could not do it save for the training as Brotherhood men. It would be a pity to abolish so excellent a school.

A modest beginning has already been made, not exactly in the line of a Church Y. M. C. A., but in a direction that has a four-square instead of a one-idea aim. Don't misunderstand me: I honor the Y. M. C. A. for all the good it has done and seeks to do. But there is even less reason for a Y. M. C. A. than there is for a Y. Fathers' C. A., or a Y. Mothers' C. A., or a Y. Sister's C. A. In at least two places the Church has made a start to fulfil her duty toward her neighbor—see Catechism—and to do so toward all members of the family. One experiment is being tried in a small city, the other in a very large city. Neither will include, as your correspondent suggests, a chapel for the services of the Church. The parish church is the place for worship; where we do our duty toward God. Better not, in my judgment, confuse our duty toward our neighbor with it. I do not wish at present to give the names of the cities or to describe the efforts referred to. When a little more has been accomplished, I promise, if somebody does not get ahead of me, to relate the history of that accomplishment. History is better than prophecy, in such a cause. The point I make is: Churchmen, as such, are trying to do the very thing your correspondent recommends. Let us pray that they may succeed.

New York,

Sept. 19th, 1903.

Very truly yours,

EUGENE M. CAMP.

AS TO STUDENTS AT THE UNIVERSITY OF WISCONSIN.

To the Editor of The Living Church:

THE University of Wisconsin will soon open for another year's work and with a larger student body than ever. During the past year the parish at Madison has made a persistent effort to surround as many of the students as possible with Church influences and has been fairly successful in doing so. Some two hundred of the students were attached to Grace Church during the last college year. We now have for the students an energetic chapter of the Brotherhood of St. Andrew, a chapter of the Daughters of the King with a large membership, and a weekly Bible Class conducted by the rector at the Ladies' Hall, with an occasional reception for the students at the guild hall of the church; and we hope to make the work still more effective during the coming year; but Grace Church, Madison, is a large parish, with nearly 400 communicants and some 300 families, so that the rector, whose hands are already full, would be grateful for the valuable help which the clergy in general might give by sending to him the names of the young men and young women from their various parishes who expect to attend the University.

Madison, Wis., Sept. 19, 1903.

J. EDWARD REILLY,
Rector Grace Church.

NEXT to Mr. Gladstone, Edward King, Bishop of Lincoln, is Mr. Russell's hero and model of saintliness; the essay (in *The Household of Faith*, by George W. E. Russell) which describes his career as a Churchman is headed "The Angel of the Church of Lincoln." He tells a good story of young King at Oriel, under the provostship of the formidable Dr. Hawkins. "At the end of King's first term, the Provost called him up to the high table in the College Hall, and, after inspecting the Chapel Register, said, 'It would appear, Mr. King, that you have attended Divine service in the college chapel twice a day every day since the commencement of the term.' King modestly admitted that it was so, and probably expected a word of praise. But he did not know the Provost, who promptly said, 'Be ware, Mr. King, of letting your religion degenerate into a routine. You may go.'"—*The Nation*.

HE WHO KNOWS only his own side of the case, knows little of that.—*John Stuart Mill*.

CAPTAIN MAHAN.

By ROLAND RINGWALT.

PATRIOTISM mingles with our relish for good books, and there is a solid satisfaction in reading the best work of our own countrymen. Our grandfathers were as proud of Cooper's novels and Irving's sketches as of our victories on the sea and our skill in devising new patents. The pride of a young nation resented Sydney Smith's officious question, and every fresh proof that the world was reading an American book caused the eagle to scream a little louder on the next Fourth of July.

Gradually the juvenile boasting gave way to mature self-respect. Cooper, Irving, Kent, Bancroft, Hildreth, Prescott, Motley, and Emerson, took their places in libraries here and abroad. Englishmen said that Longfellow wrote one of the best poems called forth by the Duke of Wellington's death. The wits of Oxford and Edinburgh praised Holmes as highly as his friends in Boston could desire. Bryant's lines "To a Waterfowl" were as well known in England as in this country. Darwin, Spencer, Huxley, and their associates recognized that no one could state the Evolution philosophy more clearly and beautifully than John Fiske. Hawthorne's pathos, Mark Twain's humor, Bret Harte's stories, won generous praise. The days in which the lion scowled on American talent and the eagle lauded some very commonplace geniuses have gone, and the reading men of the English-speaking world have outgrown the prejudices that used to be so pronounced and so absurd. Yet there is a slight surprise in finding that an American has written the best of all the biographies of Nelson, that an American has mounted to the first place among writers on sea-power, that an American has lived with the great old British admirals until he talks of them as Macaulay talked of Johnson.

A man with a strong liking for the sea may enjoy Campbell's *Lives of the Admirals*, but the average reader will find many pages of it dull. Unless he is deeply interested in the subject he will weary of the book. The same may be said of a great deal that has been written about sea warfare and warriors. It is good, instructive, and the reader who is naturally interested in the theme is grateful to those who have gathered so much valuable data. But the power to arouse an interest is not there. Even Cooper and Marryat do not awaken a curiosity to know what life on the fore-castle and quarter-deck really meant. Captain Mahan has probably done more than any man before him to make the sea an object of interest to every student of history. In some crude way the average mind recognizes that the defeat of the Armada was a terrible blow to Spain, that the long struggle between England and Holland affected both fighting strength and commercial power, that the fleet of England had much to do with her national existence. But thought loses its crudity as we read what Captain Mahan has to tell us. The great lines of commerce and of war become more defined, and the vast subject—the influence of sea-power upon history—gains its true importance. A fruitful suggestion had been dropped by Thucydides, but Mahan shows how that suggestion had been working in the minds of rulers and statesmen for more than two thousand years.

In our public libraries there are plenty of books about those who go down to the sea in ships. The old roar of battle still hangs about the volumes that tell of Blake's triumphs, and the records of long cruises often abound with delightful chapters of natural history. A large class of readers will always want adventure, and such lives as those of Paul Jones and Joshua Barney, such daring fellows as Dundonald and Cushing, will never be forgotten. There is a curious vein of sea anecdote, and some of the genuine old tars were more amusing than Marryat's imaginary oddities. Such performances as those of McNeill give one a faint glimpse of the possible eccentricities of a captain in a distant sea, following his own sweet will, and avoiding his superior officers. Then, too, comes the dark story of the sea's hardships, and the hideous thought of the tyranny which in fiction glares out from the pages of Smollett and in real life brought on the mutiny at the Nore. Add to this the list of biographies of seamen of high intellect. How Dahlgren gathered his knowledge in the face of many difficulties; how Maury stored his arsenal of science; how Farragut, in the days of his sickness found relief in study—such accounts equal the tale of young Franklin's boyish efforts to master a good English style. But years of occasional or even frequent dipping into the literature that is soaked with the brine will serve to show that other books touch on some one phase of sea life or some type of sea character. Mahan grasps the whole subject

with two hands, the hand of a narrator and the hand of a philosopher.

The rise of England's greatness on the sea and the downfall of the Napoleonic power, these are so told that the reader places Alfred T. Mahan among the philosophic historians of modern times. Nelson's life cannot be separated from the sea-power of England, and biography and history meet but never jumble. For narrative it would be hard to find anything better than Mahan's sketches of Hawke, Rodney, Howe, Jervis, Saumarez, and Pellew. The characters are like portraits. One understands why Hawke roused enthusiasm to white heat, and why Rodney obtained a respectful though not a willing obedience. The heart of Jervis seems to have been divided into two millstones, but if the nether millstone was a terror to the culprit, the upper millstone ground out many comforts for the worthy seamen. Readers who have never opened a naval biography, should they once begin Mahan's sketches, would feel the charm of the sea, and want to know what manner of men built up England's giant navy. It is no wonder that British admirals join our own war college in saluting Captain Mahan.

FOR AUTUMN WORK.

By MRS. L. E. CHITTENDEN.

WITH rested body and quiet mind, there must come to the faithful, certain plans of campaign, as it were, in the line of lay Church work, for the coming days of more active work.

To one's daily prayers should now be added, "Lord, show me what to do, and give me grace to do it."

An excellent time for introspection, self-examination, a sort of mental house cleaning, may be found in the last vacation days, and if one be brought to the point of self-renunciation, loyalty to the service, and an earnest desire to do what one can find to do, with might and patient zeal that may be counted on, much increase in result may confidently be expected.

There is somewhere in Church instruction too often a lack in this respect, and all the ill taught and thoughtless do much harm by disloyalty and carping criticism.

There should be as loyal self-abasement in these matters, as in a well disciplined army, well under official control.

A mutinous, rebellious army, given to criticism and fault-finding, will never be heard from in any great work of conquest, but the self-controlled, quiet, obedient soldiers, moving in connected action, make history fair with result.

An altar guild of active workers, presumably the younger communicants, is a necessary feature of every well moving parish, and is perhaps the best and most consecrated lay work of the church. It is also finely instructive. There should, as a guide for work, be owned individually Miss Wood's *Manual for Altar Guilds*, published at 15 cents a copy, and also a Church kalendar or almanac. The Girls' Friendly kalendars, at 15 cents a copy, are easily possible for individual possession, and are complete except in the matter of altar colors. The *Folded Kalendar*, at 10 cents, supplies this information, and a wall kalendar such as the Church Kalendars at 50 and 75 cts., should be the property of the guild, and conspicuously hung in the sacristy. There should be also a copy of the *Manual* in the sacristy for reference.

In the work of the guild there might be for the work motto, Faithfulness, Zeal, and Love.

About the dues: It has been found that a box passed at each meeting for voluntary offerings, produces better and greater results than a set due. The meetings should be at least monthly, and after the opening exercises—following the order of the manual—an hour of altar sewing may follow, while the director, or some one chosen for the purpose, reads from one of the many excellent spiritual guides, a short selection, which may afterward be discussed with much profit. A question box is a good feature, and it is surprising to find out how eager the members are to know, and yet they would often feel a slight timidity about voicing their questions, all of which the question box meets and obviates.

The following books have been used for guild reading: Staley's *Catholic Religion*, Evan Daniels' *History of the Prayer Book* (given by the director, in abstracts), *The Church for Americans*, Quiz (used at each meeting) from the *Catechism of Faith and Practice*, Mrs. Morrison's *Flinging Out the Banner*, an excellent volume on practical work for women, particularly in connection with the Woman's Auxiliary; and *Our Family Ways*.

Literary

Religious.

The Old Testament in the Light of the Historical Records and Legends of Assyria and Babylonia. By Theophilus G. Pinches, LL.D., M.R.A.S. London: S. P. C. K. New York: Thos. Nelson & Sons.

Under this rather cumbersome title, Dr. Pinches has given us an exceedingly interesting summary of what Assyriology has to say in the interpretation of the Biblical records. The book is of especial interest just at this time when the *Babel und Bibel* controversy has been a matter of such recent discussion; and it is one of the great merits of the volume before us that it is in large measure made up of translations of the actual records, so that we may in some degree traverse the same ground as Dr. Delitzsch himself. The ordinary reader, who has heard much of the light shed upon the Old Testament by the discovery and interpretation of the cuneiform inscriptions, will doubtless be surprised to find how few and uncertain, after all, are the actual points of contact. Nor will his confidence in the certainty of these be increased when he reads (p. 366) that "In Assyriology, more than in any other study whatever, things are not what they seem, and must always be identified with something else." To be sure, he will understand that the author is amusing himself at the expense of those who refuse to admit the evident identity of a "Pir'u, king of the land of Musuru," with Pharaoh, king of Egypt (Misraim); and yet the reader will feel that Dr. Pinches lays his work open to something of the same charge when he rejects (p. 192 ff.) the long accepted identification of Ur of the Chaldees with the Uru of the inscriptions, the modern Mugheir.

Such a reader will begin to understand that Assyriology is as yet a science in its infancy. Translation is even now often uncertain, and, though the cuneiform tablets are many, the period and the territory with which they deal are vast in extent, so that many of the fundamental questions concerning the history of Babylon and Assyria still remain unsettled. There is small basis certainly for dogmatic assertion such as that in which Dr. Delitzsch indulged as to the existence of an esoteric monotheism in ancient Babylon, and we can readily understand why it is that the equally noted Assyriologist, Professor Jensen of Marburg, is so emphatic in his protest. Dr. Pinches' cautious discussion of the same question (p. 58 ff.) is far from convincing.

It is interesting to note that we are given (p. 49) what certainly seems "a sufficient series of prime reasons why the Babylonian and the Hebrew versions of the Creation-story must have had different origins," and Mr. L. W. King's more recent work upon the same subject, to which attention is called in a note at the end of the book, we believe, supports Dr. Pinches' contention. In view of the excitement shown upon the first discovery of these Creation tablets, and the conclusion that has now been reached, it seems not improbable that time may bring a like verdict as to the deduction to be made from the resemblance of the code of Hammurabi to some parts of the Mosaic Law.

We have touched on but one or two of the many interesting things discussed in Dr. Pinches' book. The volume is well worth the reading, for, if Assyriology has furnished but little direct corroboratory evidence for the history recorded in the Old Testament, it has done much indirectly to establish its truth, and has provided a wealth of illustration for the Biblical records. Here, as we have said, are translations of the inscriptions themselves with interesting comment upon them sufficient to show their bearing upon the Bible, and to place them against the background of Babylonian history.

The appearance of the book is attractive, but we have noted some few typographical errors, e.g., 1479 instead of 1379 on p. 274; and we regret the absence of maps, a lack that may be remedied in the future editions of which the author speaks in his preface.

HUGHELL FOSBROKE.

The Teachings of Jesus Concerning Wealth. By Gerald D. Heuver. New York: Fleming H. Revell Co.

The substance of this book was a thesis for a doctor's degree in Philosophy at the University of Chicago. It is not, however, at all technical; anybody can understand it. Mr. Heuver brings out the likenesses between the place and time of our Lord's ministry, and the economic conditions amidst which we live. These are many and striking, and emphasize the application of His teachings to our own problems. "He met with a civilization and conditions not so very different from our own; a mixed, progressive people, in touch with the whole world, and He spent most of His time amid the busiest and most progressive portion of them, the Galileans, those who most felt the quickening influences of the foreign immigrants." Poverty pressed sore upon the people. A woman who lost a silver piece, valued at about sixteen cents, called all her neighbors to rejoice with her when she found it. And the rich sat in "purple and fine linen and fared sumptuously every day." Even the Church was mammonized."

In the face of this situation, our author notes three facts con-

cerning the position of our Lord: "Jesus was tremendously interested in people's economic condition." "Jesus sought to better people's material conditions by making the people themselves better." "Jesus planned to make men better through the agency of the Church."

Patience, consecration, emphasis on the spiritual side of life, and the constructive rather than the revolutionary method in reforms, are characteristic of Christ's dealing with the economic questions which still perplex us.

GEORGE HODGES.

Primer on Teaching. With Special Reference to Sunday School Work. By John Adams, M.A., Professor of Education in the University of London. Imported by Chas. Scribner's Sons. New York. Paper, 129 pp., 20 cents net.

This is a small book, but a very valuable one. The writer not only teaches what he writes, he is also master of his subject, and has packed into small space the *essentials* of all good teaching. His nine chapters treat of: Child Nature, Ideas and their Relation, Attention and Interest, Class Management, The Use of Language, Method in Teaching, The Socratic Method, Questions and Answers, and Illustrations. Each chapter is separately worth the price of the book to any teacher who has not been specially trained for her work.

The following quotations from the chapter on Child-Nature, will give some small idea of the author's mastery of his theme: "The object of the Sunday School teacher is not so much to impart knowledge as to mould character." "The first question the teacher has to face is: What is a Child? Till this has been satisfactorily answered, it is clear that no intelligent teaching is possible." "Not in teaching only, but in all professions that imply direct dealing with human nature the one fundamental need is the power of putting one's self in the place of another." "The child's nature varies according to the person he is dealing with. In dealing with bigger boys, he is submissive; with smaller boys he commands." "The teacher must not think that the boy as he shows himself in his dealings with the teacher is the real boy, or at any rate the whole of the real boy."

The chapters on Ideas, Attention, and Method in Teaching, are as valuable to the preacher as to the teacher, and if they could only find their way into the pulpit listening to sermons might become a delight instead of a duty.

A. A. B.

A PAMPHLET bearing the title *The Christian Science Delusion* comes from the pen of the Rev. A. C. Dixon, and is another of the many antidotes to what is well termed a "Delusion," that have been issued since the rise of the Christian Science cult. While in no sense a complete examination of the question, this pamphlet will be useful for those strange people who are in danger of being blown away by the latest wind of strange doctrine. [Boston: Wm. H. Smith, 25 Stanhope St., Price 10 cts.]

WE MAY WELL follow the foregoing with a notice of an excellent paper on *Unction of the Sick*, which was read before the Synod of the Diocese of Quebec by its author, the Rev. Frederick George Scott, M.A., D.C.L., Rector of St. Matthew's, Quebec. This address is a careful and conservative statement of what is comprised in the sacrament of Unction, with an historical showing of its use, and, inferentially, a plea for its official revival in the Anglican Communion as an antidote to Christian Science and the various Faith Cures of the day. We have frequently felt, when these cults are—as they must be—denounced by Churchmen, that we of the Church are not wholly blameless for their rise. The sacraments of the Church are not such trivial matters that one of them may be dropped out of practical use without seriously affecting the people of the Church. Had not both the Western communions of the Catholic Church been blameworthy with respect to Unction, the one by abusing and the other by disusing it, these strange cults might not have arisen, or at least have attained their present vigor. The very fact of their rapid rise, shows the need for some such provision as the Church made for her children in the sacrament of Unction. (Quebec: Quebec News Co. Price 10 cts.)

THE REV. W. C. HOPKINS, D.D., of Toledo, Ohio, has issued in pamphlet form *An Appeal for the Organic Reunion of all the Churches*, which seems to be addressed, primarily, to the Protestant Christians of America. The purpose of course is excellent, and the plea for the extension of the "Historic Episcopate" among sectarians is irenic and admirable. Dr. Hopkins thinks a better expression to have used in the Chicago-Lambeth papers would be "New Testament Episcopate"; but this, in our judgment, would simply have introduced a long and unprofitable discussion on different forms of exegesis, and no term ought to be used that would be differently understood by the two parties to any negotiation. A more exact phrase, in our judgment, would be: "the historic ministry of Bishops, Priests, and Deacons."

We have little hope now of any success in appealing to the Protestant bodies corporately to enter into any new relations with the Church of the "Historic Episcopate"; but at the same time, whatever leads to the increase of the desire for unity, is, therefore, to be commended.

Missionary.

Mission Methods in Manchuria. By John Ross, D.D. Chicago: Fleming H. Revell Co.

Dr. Ross' discussion of the methods of mission work in Manchuria as that work is carried on by the Presbyterian body creates in us first of all an impression of the conscientious thoroughness with which the work is done. It is gone about deliberately, with the purpose of laying broad and deep foundations and not of producing immediate and superficial results. The missionaries are not mere enthusiasts, but wise builders. And the results justify the methods. In 1874 there were three baptized men in the Manchurian mission. In 1900 there were 27,000 baptized or accepted applicants for Baptism. Dr. Ross makes his discussion of principles intelligible by constant illustrations of their working, which enables us to estimate their value. Such a volume must be welcome to all serious students of missions, and increases one's confidence in the wisdom of those at the front. It forms a good supplement to Dr. Gibson's *Mission Problems and Mission Methods in South China*, which was noticed some months ago in these pages.

Daughters of Darkness in Sunny India. By Beatrice M. Harband. Chicago: Fleming H. Revell Co.

This book on the life of women in India is well named. The life of woman in that country is indeed a life of darkness—a darkness which can be dispelled by nothing but the light of the Gospel. The present volume of Indian experiences, cast in the form of a story, puts in a vivid manner, the degradation of Indian womanhood and points the way to help. It cannot fail to interest women, whether they are interested in missions or not. One must needs rise from it interested in one mission attempt—the attempt to bring some light into the life of women in India.

Miscellaneous.

The Castle of Twilight. By Margaret Horton Potter. With six illustrations by Ch. Weber. Chicago: A. C. McClurg & Co. Price, \$1.50.

Miss Potter has asked the reader in this her new historical novel, to be gracious for the moment and to wait with her in the keep of that Castle till a little acquaintance be forwarded with its inmates. If, then, one chooses to return, the drawbridge is down. In this return upon the thirteenth century in Brittany, Miss Potter has studied her period well. She has most happily chosen, not a theme of blood and flash of blades, or war at all, except as war was epidemic in those days, but she has taken her characters chiefly from women who staid at home among the shadows and in the stillness of a remote castle in Brittany. The picture is a pleasing one, yet, with too much shadow to be wholly pleasing. There is some reminder of the atmosphere of her earlier book, *Uncanonized*, which Miss Potter has never surpassed in merit. The story in the present instance is simple narrative, well adapted to the author's powers. She asserts that a serious attempt has been made to picture the life of women in that remote period. The book will find many readers and make many friends.

The Little Shepherd of Kingdom Come. By John Fox, Jr. New York: Chas. Scribner's Sons. Price, \$1.50.

There is no question as to the "arrival" of Mr. Fox as a writer of the first magnitude in fiction. His powers of description are unrivalled, and his dramatic handling of characters leaves nothing to be desired. In the new story he speaks again as a prophet and a seer of his much loved Kentucky. It is the natives of the mountains thrown into powerful contrast with the aristocracy that was "befo' the Wah" that compels the story teller to his task. No finer thing has been written than the story of Chad, while developing into manhood, from the time he sinks on his knees up among the fallen trees and giant boulders after that vividly described storm, and prays "that he may be helped to be a man now"; while Jack stands at attention with all the pathetic wonder of the dog trying to fathom the intent of his master, till Chad emerges from the mountains to go among his fellows.

The atmosphere of Kentucky breathes through every page. The petty misunderstandings of mountain neighbors are nursed and tended till feuds of great proportions seem an apparent necessity to the temperament of this peculiar people. While this does not help us to condone, it helps us to understand. The story of Kentucky's part in the war, when the state was split asunder by its own sons, has not been more vividly described than by the hands of Mr. Fox.

Mr. Fox is at home in romance, and the Chad Buford romance is told with delicacy and rare description. The illustrations are well selected and help the reader to an appreciation of the times, that would otherwise be lacking.

TWO OR THREE YEARS ago, the Rev. Dr. Huntington of Grace Church, New York, printed for private circulation and limited sale, a small collection of his own exquisite poems, under the title, *Sonnets and a Dream*. This first edition rapidly disappeared and has been out of print for some time. The author will issue, this month, through Mr. Thomas Whitaker, his publisher, a second edition, with a number of additional sonnets. The little volume is promised in dainty dress.

The Long Shadow.

By Virginia C. Castleman, Author of "Belmont,"
"A Child of the Covenant," etc.

CHAPTER XXII.

THE WIDOW VRICK.

WHEN Frederick Lane had duly received the money and cancelled the Leeton mortgage, he was to all appearances satisfied with the result of his visit to Monteagle, and showed no desire to repeat it. He attended Norton Lee's wedding, driving to the church in his double buggy drawn by spirited bays, and smiled blandly in congratulating the happy pair; then he drove homeward and ate his dinner, alone in the silent house save for the old colored woman who came at certain hours of the day to attend to the preparing of the farmer's meals. After dinner, he pushed back his chair, walked into the sitting room and stood beside the window, looking northward.

"Ah, ha!" he said aloud, slapping his waistcoat pocket exultantly. "I got the gold, though I lost the bird—poor silly, whimpering thing that would not own its gilded cage. Am I to be baffled, then? I, Frederick Lane, the man who haunts the courts and baffles lawyer's game? Are there no other women in the world but Nora Lee, the faded lily of the Shenandoah? Ah, ha! there is another, a younger maid and one even more untamed and wild, with a familiar fire in the eye, and a sharp tongue that might bring curses on a man—on other men, maybe, but not on Frederick Lane. Curses do not harm me, else I had been in hell ere now, so often have I been started on the way by curses. Yes, I might trap that squirrel, which runs free in the woods—how easy some lone hour to seize the woodland maid of old Monteagle; but no! I'm somewhat tired of these high-born women—they have an uncanny look, and an uncertain temper. There are others nearer to my kind, hard featured, working dames who know how to keep a house well and to keep their tempers better—when I'm around at least! There's one I know who'd not be asked but once and that not urgently, to take the name of Mrs. Lane. Yes, she is a widow, but widows know how to please men better than these fickle girls, who love and hate by turns. Speaking of love, now, the widow Vrick has a capacious heart, and a broad smile, and a merry eye—a smart Dutch woman, raised to work. 'Tis true, she has a farm herself, but that would make no difference, and 'twould help to feed those brats of hers. I'd make 'em work, too, for their keep, the red-mouthed dumplings! There is the farmhouse just across the way, and this is the time for the use of a little 'soft sawder,' as poor Tommy used to say. I'll put on my working clothes—'twill make a better show in the eyes of an industrious dame, and then I'll view the crops with her, and talk about the weather—as all farmers do."

The widow Vrick was hoeing her potato patch in company with her second son, whose work she thought best to oversee. She wore a gingham dress upon her capacious form, and a wide sunbonnet protected her good-natured face from the heat of the sun. Her broad back was turned toward the gate, so she did not see the approach of Farmer Lane, who leaned upon the fence for a moment contemplating the scene before he announced his appearance with the words:

"Fine potatoes, them, Mis' Vrick."

The widow turned her portly figure around as hastily as circumstances would permit, and tried vainly to hide her large bare feet beneath the edge of her wide but short skirts:

"Good-day to you," was her first remark, as she took off her sunbonnet, and proceeded to wipe the sweat of honest toil from her brow.

"Yes, I calls this a fine crop, but I can't get it worked proper without I comes an' takes the hoe myself. That lazy Hans ain't going to do a stroke of work by hisself. He likes company, do Hans."

"An' so do some other people, Mis' Vrick," replied the farmer, with a meaning glance.

"La, Mister Lane, you don't want a noisy house like mine now, do you? with never a chance to be quiet the whole day, nor the night, either, as to the matter of that."

"Children make a house lively," was the answer, "an' your children are better than the most. You teach them how to work, and mind their betters"—with a glance at Hans, who was leaning on his hoe, a broad grin upon his fat face.

"Hans, go 'long with your work. Ain't you got nothing to

do but stare at Mister Lane?" shouted his mother in pretended rage, though secretly pleased with the farmer's remarks. "Come in, Mister Lane, an' set awhile. The children's all playin' in the back yard, an' Lisette is dish-washin' in the kitchen. It's sort of cool-like in the settin' room with the blinds half closed," and she led the way to the house, leaving the disconsolate Hans to his own reflections among the potato plants.

"Allow me to carry that basket, Mis' Vrick," said Lane, as he walked beside the widow in the direction of the house.

"La, Mister Lane! as if I ain't carried baskets ever sence I kin recollect. Ain't my back broad enough to stand a load?" and the woman burst into a hearty laugh; but the farmer insisted with great politeness, until she allowed him to carry the basket of potatoes as he walked beside her, well pleased that she was pleased with his attentions.

"How do you like the new paint on the house, Mister Lane? I chose that green shade with red trimmings 'cause them was the colors my poor man liked best. He said in his last sickness, which I never thought would be his last, 'Emy, when we paints the house, let's have it green and red'; an' I ain't forgot his wishes. He was a good man, was my Hans, and we never had a cross word."

"A beautiful domestic picture," murmured the farmer, drawing his chair somewhat nearer to the widow, who sat upon a bright-covered lounge, fanning vigorously. "How strange," he added, "that my experience with married life was equally pleasant. My wife, poor soul, never crossed my wishes once that I can remember. As to the paint—the house is bright and tidy, inside and out, like its mistress, I should say."

"La, Mister Lane! I'm glad you're pleased."

"What a blessing in a home is a sweet-tempered woman," continued the farmer, plausibly. "I have been thinking, Mis' Vrick, what a pleasure it would be to find your cheerful smile to greet one after a hard day's work."

"La, Mister Lane; they do say I'm easy going as well as neat about the house. Hans used to say so."

"It must be true, then. Now, Mis' Vrick, what would you say to joinin' our two homes in one family like, and you to be the mistress of it, and me the master? What would you say to that?"

"I might consider of the matter, sir," answered the widow, with a coquettish glance.

"You could see the children every day, Emy," he added, persuasively, "and I could run both farms, while livin' on my own."

"You mean," she gasped, "I am to leave the children here?"

"It is their home," he answered, "and when they're grown they'd thank us for keepin' of it, Emy," and now he had possession of her hand and fondled it.

"I could not part with Gretchen," said she, plaintively, "she could not do without her mother, she's only four years old."

"I would not separate a child from its mother, no, not I! but listen, Emy, there is Lisette, a good housekeeper already at sixteen, and Peter is turned fourteen, he tells me, an' a big lad for his size an' steady."

"Yes, Peter's steady," said his mother, wavering.

"In a year or so they will be grown an' they would have their own home an' their own means, while I take care of you; for I have plenty. And I'll say, if Gretchen grieves too much for you, she shall be with you every day. Come, Emy, speak the word."

"'Tis mighty hard to give them up, Mr. Lane."

"Do you love me, Emy?"

There was a pause.

"If you do, you'll not mind leaving them to cleave to me, as a wife should to her husband."

"I don't know 'bout it, Frederick."

"You don't care for me, then," said the farmer, rising from his seat as if to leave. "Well, I thought different, Mis' Vrick, or I wouldn't have let the hay crop be a-spoilin' to come a-courtin' of you."

"Frederick!" from behind the fan.

"Yes, Emy,"—returns and leans over the back of her chair.

"I'll do what you ask!"

"And why, Mis' Vrick?"

"I—love you, Mister Lane."

A month later the marriage of Farmer Lane and the Widow Vrick took place in the afore-mentioned sitting room, with the children for witnesses in addition to a few invited guests. The widow simpered, and the farmer leered as the solemn knot was tied; and the children stood open-mouthed in the background—all but sixteen-year-old Lisette, who wore a frown upon her

comely face. Lisette was as tall as her mother and bid fair to be as portly in the years to come. The five orphans—for such they were now in reality—lingered about the roadway to watch the departing carriage out of sight; then Gretchen clung sobbing to her sister's skirts, while Hans and Paul howled for their suppers.

The wedding journey was of short duration, being a week's stay at the hotel in B—, where the widow Vrick sported her one satin dress and her diamond ring to the critical world and Frederick Lane stalked around the corridors in broadcloth, and a showy watch and chain suspended from his vest. He talked politics with the men, and gay nothings to the barmaids; and his manner to his wife was courtly in the extreme; and she, poor, simple woman, believed it to be genuine, his counterfeit of love!

They returned home to the farmhouse, where she proved an industrious and dutiful wife to Frederick Lane; and at first her children from across the way appeared at all hours in the new home; but gradually they came less regularly, for the lazy Hans and Paul learned they must work or stay away, and little Gretchen feared the big man's scowl, and Peter and Lisette were occupied at home, with so much care upon their young shoulders.

The widow's smiling face became downcast as time went on and she found that her second husband was in truth her master, and one whom it was difficult to please. He did not now offer to carry heavy baskets for her from the field or garden, where she labored as well as he; and though she received her company in a handsome parlor, furnished with plush chairs and lined with mirrors, the second Mrs. Lane was no happier than the first had been, and less fortunate, perhaps, since Emy Vrick, strong and hale, had the prospect of longer life before her than had the first bride who could not long survive her slavedom.

(To be continued.)

THE INCESSANT READER.

A TRUE STORY.

SHORTLY after the writer's ordination, he was asked to visit a young girl who was sick. The poor girl had believed a villain's promises, and grief had thrown her into a nervous illness. It was a case calling for pity, and the writer went without delay to the address given.

At the door, the mother of the girl began a eulogy of her daughter. She was so good, such a religious girl, such a model of all the virtues. This lasted for several minutes, and the language suggested a plea for canonization rather than the actual state of the case. Finally the parent wound up with, "She's more like an angel than a woman of this world. All day long she reads the Bible, hour after hour, from early morning till it grows dark."

On reaching the sick room, the writer was agreeably disappointed. The poor girl was quiet, gentle, humble, without any cant or self-righteousness. It was easy to see that she repented her wrong-doing, and that her mother's boasting would have grated on her ear. After some minutes' conversation, the parson asked if he might read to her from the Bible. She gladly assented, and pointed to a bookshelf on which stood a small Bible, printed in unusually fine type. It was not easy reading, and the parson ventured to ask if there was a larger Bible in the house. The sick girl answered: "I think there is, but large type or small is the same to me now. I am too weak to read the best type in the world."

A glance at the sufferer would have shown that eight or ten hours of continuous reading was an utter impossibility. The mother's tale was designed for effect, but it was decidedly over-done. One could hardly help thinking of some of Dean Swift's remarks about unskilful lying.

COMMUNION with God has the effect of making us joyous. The Lord does not like to see any of His disciples looking sad. When men seek to entice you to forego communion with God and to follow the world with them, let your face shine with the brightness that comes from your communion with the Master, and they will cease to trouble you. Christians can sometimes do more by shining for God than by speaking for Him.—Andrew A. Bonar.

"WHAT HARM can happen to him who knows that God does everything, and who loves beforehand everything that God does?"

The Family Fireside

THE RACES ON THE SEA.

By ROLAND RINGWALT.

AGAIN it is decided that the cup is to stay on this side of the ocean, and the generous sportsman, Sir Thomas Lipton, goes back to his own land, convinced that Great Britain has much to learn from American yacht builders. Since the days of the Revolution there have always been famous races on the sea, races which led to bursts of excitement and, in some cases to songs once popular, though now forgotten. In the struggle for independence every seaport had its tale of some fast-sailing privateer which had captured several British merchantmen and beat her way into harbor right under the guns of the enemy. Perhaps a few cut ropes, or a hole through one of the sails, or a gap in the side told that some of the shot had struck. Patriots delighted in Paul Jones' escape from a British frigate, which fired shot after shot until a considerable quantity of ammunition was wasted. Landsmen who had cut the timber, worked in the shipyards, and made the ropes of our swift cruisers, took part of the glory to themselves, and the old stories were told many times.

Before the cabin boys of the Revolution had reached their prime, came other races, in fact three kinds of races. A ship from the Mediterranean would have her experience of running from Algerian corsairs. In the far East a merchantman had to fight her way, or run and fight at the same time, and many a skirmish gladdened the heart of the editor who wanted a sensation for his next issue. The West Indies, too, had their pirates, and the war with France showed how American vessels could skim over the waves. How Rodgers ran *L'Insurgente* into port, how Stewart baffled two enemies, how Shaw handled the little *Enterprise*, and like stories were more interesting than the dime novels of later days. For years there were legends of running blockades or escaping from English vessels bent on impressing American sailors, and every successful run made the young captains and mates vow that they would do even better than their seniors.

In 1812 the *Constitution* was chased day and night by a British squadron, and for a time it seemed impossible for her to escape; but now she towed herself by her boats, now she drove back the boats of the hostile ships, now she caught a favorable wind, at last she got clear of her pursuers. Under cover of darkness the little *Hornet* ran away from the bulky *Montagu*; the *Wasp* ran into what seemed hopeless peril, but got out with a prize; the *Constitution* made another famous race and left a hostile force a safe distance behind her. The *Cornwallis* chased Biddle's dashing little sloop, and forced him to throw over spars and guns, but he returned home to exchange news with others who had been in serious danger, yet had made their retreat. As in the days after the Revolution, American privateers sailed so near British coasts as to throw London merchants and insurance agents into spasms.

For years the captain who brought the first cargo of tea into New York was sure of good prices, and might expect a present from his employer. There were occasional reports of a race with pirates, and the whalers of the Pacific had many an adventure. The fastest steamer of the North Atlantic, the fastest schooner on the New England coast, the fastest vessel running between New Orleans and Jamaica—these flyers were as well known as the winner of the turf or the champion of the ring. Our war for the Union brought tales of ships that chased the *Sumter* and the *Alabama*. The blockades, the dash past the batteries of the Mississippi, the final triumph of the *Kearsarge*, all these are memories to cherish. It seems but yesterday that the *Oregon* made her long run. Half a century of successful yachting, and innumerable cruises in war and commerce have redounded to the credit of the American shipbuilder.

KIND WORDS are the music of the world. They have a power which seems to be beyond natural causes, as if they were some angel's song which had lost its way and come on earth. It seems as if they could almost do what in reality God alone can do—soften the hard and angry thoughts of men. No one was ever corrected by a sarcasm; crushed, perhaps, if the sarcasm was clever enough, but drawn nearer to God—never.—*Frederick W. Faber.*

TRY

VINEGAR and olive oil, with a little more oil than vinegar, for furniture polish. Use a very little after the furniture has been washed with a chamois skin wrung out of tepid water, and is quite dry; rubbing hard, with polishing cloth or chamois skin.

Try—Whiting and gasoline paste for mirrors and picture glass. Let dry, then rub off, and polish briskly.

Try—Same combination for silver ornaments.

Try—Coal oil—about one tablespoonful to one cup of hot water (often renewed)—for windows. First dust the window with dry cloth, then rub quickly, with cloth wrung out of the coal oil and water; rub dry and polish. Takes about one-quarter as long as the old way, and is much better.

Never try to match side wall paper with room decorations, if paper is positive color, like pink, yellow, green, or blue. You won't get the things to match, and the result will be most unpleasing.

A room with pale green side paper had red poppies on cream background for ceiling, dropped 3½ inches to plain unstained picture rail, and the room was effectively decorated in red and cream chintz. The iron bedstead was dull black, finished with brass trimmings. The furniture, restored mahogany. The floor covering, matting carpet (that is, with strips sewed together), in plain straw, with one or two Indian cotton rugs, in red and black. Trunk covers, cushions, screen, and table, and bed covers, were ruffled chintz.

Windows (a square bay with four narrow windows, and one at the side) were draped in cream madras.

The effect was simple and pretty.

Try—Bath brick instead of scouring soap for steel knives. It is better. For your porcelain tubs, and sinks, use neither, as it scratches. The bath brick costs the same as one cake of scouring soap, and lasts indefinitely.

For those who object to iced water, get the patent bottles, fill and place against the ice.

Try—Sprigs of mint in the iced tea glasses, with lemon. It is delicious if you like mint, and you are foolish if you don't.

Try—Leaving the cork rather loose in the olive oil bottle, or if you buy it by the quantity (as you should do) tie a cloth over the opening, keep dark and cool, and it will never grow rancid.

Try—California oil. It is cheaper and better than most grades of table oil as supplied by retail grocers in small cities.

Try—Cooking early small green apples by cutting, coring, but not paring. When cooked tender, put through a sieve, ricer, or meat grinder (preferably the latter), sweeten, cook a moment longer, and serve.

Try—Sherry wine as a flavor for a dish of scalloped oysters, or sweetbreads. A teaspoonful will give a delicious touch to a baking dish, though a tablespoonful is not too much.

L. E. CHITTENDEN.

TRUE ECONOMY.

IT IS IMPERATIVE to have two requisites in good housekeeping: One is an efficient laundress (or to know how yourself), and the other is to be a good judge of table linens; for if these are of good quality, it will result in being economy of the truest kind.

The table is one of the most important items in a well appointed home. To keep it attractive you must have well laundered table linens. What a beneficent trait in a housewife to possess is the faculty of combining the useful and beautiful. She is a benefactor. It matters not whether she lives in the city or country, she will utilize and make the best of her surroundings.

There is no use to have your table linens and napkins dingy-looking after a few washings. The proper way is to wash table linens in tepid water with a little borax dissolved in the water, and enough pure white soap to make a lather. Very little rubbing is needed, for the borax both softens and whitens, and makes the washing very easy. Hang them in the shade to dry. It is true economy to have enough changes so as not to wash your table linens often. Pour boiling water through fruit stains; then press with hot iron and thereby save the washing of table linen.

S. H.

HOUSEHOLD HINTS.

COLD TEA is excellent for cleaning grained wood.

BEANS may be preserved in salt for winter use. They should be set away in earthen crocks, an equal quantity of beans and salt. Soaked and boiled they will prove fresh and delicious.

A SIMPLE and delicious dessert is made by filling a mold with sliced oranges and bananas and pouring over a foaming sauce made by adding sugar to the beaten yolks of eggs and a spoonful or two of sherry or rum. The mold is then buried in ice and salt for several hours.

A SIMPLE BAROMETER, but one that has the reputation of being an excellent weather guide, is made by two drams of camphor, half dram of pure saltpetre, half dram of muriate of ammonia, and two ounces of proof spirits in a glass tube or narrow vial. In dry weather the solution will remain clear, minute stars will rise up in the liquid on the approach of change, and stormy weather will be indicated by a disturbed condition of the chemical fluids.

A LITTLE SALT sprinkled on a hot stove will remove any disagreeable odor.

Church Calendar.



Sept. 4—Friday. Fast.
 " 6—Thirteenth Sunday after Trinity.
 " 11—Friday. Fast.
 " 13—Fourteenth Sunday after Trinity.
 " 16—Wednesday. Ember Day. Fast.
 " 18—Friday. Ember Day. Fast.
 " 19—Saturday. Ember Day. Fast.
 " 20—Fifteenth Sunday after Trinity.
 " 21—Monday. St. Matthew, Evangelist.
 " 25—Friday. Fast.
 " 27—Sixteenth Sunday after Trinity.
 " 29—Tuesday. St. Michael and All Angels.
 " 30—Wednesday.

KALENDAR OF COMING EVENTS.

Sept. 29—Consecration Dr. Bratton, Jackson, Miss.
 " 30—Dioc. Conv., New York.
 Oct. 7-11—Brotherhood of St. Andrew Conv., Denver.
 " 7—Dioc. Council, East Carolina.
 " 13—Conv., Sacramento.
 " 20—Pan-American Conference of Bishops, Washington.
 " 27-29—Missionary Council, Washington.
 Nov. 3—Church Congress, Pittsburgh.

Personal Mention.

THE REV. F. W. BARTLETT of Rockport, Mass., will have charge of St. Mary's Church, Northfield, Vt., until Advent.

THE REV. PERCY B. EVERSSEN has resigned the rectorship of St. Paul's Church, Kansas City, Mo.

THE REV. DR. FENN, who has been summering with his family on the Gulf of Mexico, has returned to Texarkana, Texas.

THE address of the Rev. J. O. FERRIS is changed from Newark to 31 Epport St., East Orange, N. J.

THE address of the Rev. LEWIS P. FRANKLIN is changed to 1947 Franklin Ave., Toledo, Ohio.

THE REV. GEO. H. JENKS, M.D., has accepted a call to All Saints' Church, Watsonville, Cal.

THE address of the Rev. WM. ALLEN JOHNSON is changed from Middletown, Conn., to Colorado Springs, Colorado.

THE REV. HERBERT A. MARCON, late of Brandon, Miss., now has charge of work at Medford and Marshfield, Wis.

THE address of the Rev. P. M. RHINELANDER is changed from Washington, D. C., to Berkeley Divinity School, Middletown, Conn.

THE permanent address of the Rev. A. C. STEWART is 228 South 7th St., Newark, N. J.

THE REV. E. BOUDINOT STOCKTON has resigned the curacy of All Saints' parish, Newark, N. J., and has accepted charge of St. Eustace by the Lake, Lake Placid, Essex County, N. Y. Address accordingly.

THE address of the Rev. JOHN TILLEY, JR., will, after October 1st, be Barnesboro, Pa.

THE REV. W. H. VAN ALLEN, rector of the Church of the Advent, Boston, returned on the *Savonia* Sept. 17th, from a two months' holiday abroad.

ORDINATIONS.

PRIESTS.

MILWAUKEE.—On Sunday, Sept. 20th, at the Cathedral, by the Bishop of Milwaukee: the Rev. CLYDE BALCH BLAKESLEE, missionary at Shell Lake, Wis., and the Rev. JAMES FRANCIS KIER, curate at the Cathedral, and in charge of St. Peter's, West Allis, were made Priests. The Rev. F. A. Sanborn preached the sermon, and presented the candidates. Both priests are recent graduates of Nashotah House.

DIED.

VANSANT.—Entered into life eternal September 12th, 1903, at his home, Baltimore, Md., JOSHUA HUSSELL VANSANT, aged 25 years; for

the past two years choirmaster at Trinity Cathedral, Easton, Md.

WANTED.

POSITIONS OFFERED.

LOCUM TENENS wanted October and November. Suburban parish near Chicago. Write stating experience to H. B. MITCHELL, 315 Dearborn Street, Chicago, Ill.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER.—Clergymen requiring thoroughly qualified and experienced man, are earnestly invited to communicate with advertiser. Fine player and successful choir trainer; earnest worker, Churchman and communicant; single, aged 30. Accustomed to large organ and choir, good musical services, recitals, cantatas, etc. Highly recommended: first-class testimonials. Good organ and salary essential. Address, "ORGANIST," 474 Queen's Avenue, London, Ontario.

MISCELLANEOUS.

CLERGYMAN'S WIFE.—Pleasant home in South, will take entire charge of two or three children. Mother's care and instruction. References. Address "Mrs. E.," LIVING CHURCH Office, Milwaukee.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER; 229 Railroad Avenue, Mount Vernon, N. Y.

RETREATS.

PHILADELPHIA.—A Retreat for Priests, conducted by the Rt. Rev. Dr. Weller, Bishop Coadjutor of Fond du Lac, will be held at St. Elizabeth's Church, Philadelphia, beginning Tuesday evening, October 6th, and ending the following Friday morning. Address the Rev. W. H. McCLELLAN, 1606 Mifflin St., Philadelphia, Pa.

BOSTON.—The annual Retreat for clergy at the Mission House of the Society of St. John Evangelist, Boston, will be held Oct. 12-16. Offertory for expenses. Application to be made to the FATHER SUPERIOR, 33 Bowdoin St., Boston, Mass.

APPEALS.

ST. MARK'S CHURCH, CHESTER, ILL.

Help is asked of the faithful, in the work of reconstructing the ancient parish church of St. Mark's, Chester, Illinois. This parish included Old Kaskaskia, the first capital of the state. The first governor was a communicant, and his name is still on the old parish list. The building was erected over fifty years ago, and was badly in need of renewal. It will cost nearly \$3,000. There is to be a tower and porch, a new and spacious chancel and sacristy, and other improvements. Every citizen of the state, at least, should feel an interest in this work. All donations will be thankfully acknowledged. J. G. MILLER, Rector.

ACKNOWLEDGEMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the following additional gifts to the College Building Fund:—Major W. P. Gould, \$10; Emmanuel Church, Manchester, Mass., \$10; Comm. Herber Winslow, \$50.

Contributions from givers in the United States, \$13,356.76. Contributions in the field from Chinese givers, \$6,454.95. Amount needed to complete the fund, \$5,188.29.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is entrusted to a Board of Managers appointed by the General Convention.

These operation have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are

ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS of the BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making will): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BOOKS RECEIVED.

J. F. TAYLOR & CO. New York.

The Novels, Poems, and Memories of Charles Kingsley. Literary Edition.

Two Years Ago. By Charles Kingsley. With an Introduction by Maurice Kingsley. In two volumes.

FLEMING H. REVELL CO. Chicago.

The Edge of Things. By Ella W. Peattie, author of *The beleaguered Forest*, *A Mountain Woman*, and *The Shape of Fear*.

THE BOARD OF PUBLICATION. Philadelphia.

Biblical Criticism. A Brief Discussion of its History, Principles, and Methods. By John A. Haas, D.D., Pastor of St. Paul's Lutheran Church, New York City, author of *Bible Literature*, *Annotations on Mark* (Lutheran Commentary), co-editor of *The Lutheran Cyclopedia*. With an introduction by Henry E. Jacobs, D.D., LL.D., Dean of the Evangelical Lutheran Seminary, at Mt. Airy, Philadelphia, author of *The Lutheran Movement in England*, *Martin Luther*, etc., etc. Price, \$1.50.

LEE & SHEPARD. Boston.

Randy and Prue. By Amy Brooks, author of *Randy's Summer*, *Randy's Winter*, *Dorothy Dainty*, etc. With illustrations by the author. Price, 80 cts. net.

Dorothy's Playmates. By Amy Brooks, author of *Randy and Her Friends*, *A Jolly Cat Tale*, etc. Illustrated. Price, 80 cts. net.

Rover's Story; or, The Autobiography of a Calico Dog. By Helena Higginbotham. Illustrated by the author and from Photographs. Price, 80 cts. net.

At the Fall of Montreal; or, A Soldier Boy's Final Victory. By Edward Scrantomer, author of *With Washington in the West*, *Lost on the Orinoco*, etc. Illustrated by A. B. Shute. Price, \$1.00 net.

Young Heroes of Wire and Rail. By Alvan Milton Kerr. Illustrations by H. C. Edwards, H. Burgess, J. C. Leyendecker, F. R. Granger, Lucius Hitchcock. Price, \$1.00 net.

Little Betty Bloss. Her Strange Experiences and Adventures in Indian Land. By Annie M. Barnes. Illustrated by F. T. Merrill. Price, \$1.00 net.

In the Days of Queen Victoria. By Eva March Tappan. Ph.D., author of *In the Days of Alfred the Great*, *In the Days of William the Conqueror*, etc. Illustrated from famous paintings and engravings and from photographs. Price, 80 cts. net.

The Girl Who Kept Up. By Mary McCrae Carter. Illustrated by C. Louise Williams. Price, \$1.00 net.

Famous Children. Who have gained Renown in the Past. By H. Twitshell. Illustrated from Historical Paintings. Price, \$1.00 net.

Jon Willis. A Quinabasset Story. By Sophia May, author of *Our Helen*, *Janet*, *Pantone Wagon*, etc. Illustrated by F. T. Merrill. Price, \$1.00 net.

Winifred's Neighbors. By Nina Rhoades, author of *Only Dolly*, *The Little Girl Next Door*. Illustrated by B. G. Davidson. Price, 80 cts. net.

Following the Ball. By Albertus T. Dudley. Illustrated by Charles Copeland. Price, \$1.00 net.

Joe's Signal Code. By W. Reiff Hesser. Illustrated by F. T. Merrill. Price, \$1.00 net.

The Surprising Adventures of the Man in the Moon. Showing How, in Company with Santa Claus, Robinson Crusoe, Cinderella and Her Prince, Jack the Giant Killer, Little Red Riding Hood, Old Mother Hubbard, Jack Sprat and His Wife, Tommy Tucker, and Some Others, He made a Remarkable Tour over Land and Sea and through the Air. By Ray M. Steward. Illustrated by L. J. Bridgman. Price, \$1.00 net.

HUGHTON, MIFFLIN & CO. Cambridge.

Essays on Great Writers. By Henry Dwight Sedgwick, Jr. Price, \$1.50 net.

My Own Story. With Recollections of Noted Persons. By John Townsend Trowbridge. Illustrated. Price, \$2.50 net.

The Clerk of the Woods. By Bradford Torrey. Price, \$1.10 net.

Jewel. A chapter in Her Life. By Clara Louise Burnham. With illustrations by Maude and Genevieve Cowles. Price, \$1.50.

Witnesses of the Light. Being the William Belden Noble Lectures for 1903. By Washington Gladden. With Portraits. Price, \$1.25 net.

LONGMANS, GREEN & CO. New York.

Memoirs of a Child. By Annie Steger Winston. Price, \$1.00 net.

Some Thoughts on the Incarnation. With a prefatory Letter to the Archbishop of Canterbury. By J. Armitage Robinson, D.D., Dean of Westminster. Price, 60 cts.

DANA ESTES & CO. Boston.

Florestane the Troubadour. A Medieval Romance of Southern France. By Julia De Wolf Addison. Price, \$1.00.

E. P. DUTTON & CO. New York.

The Divine Ordinance of Prayer. By W. Hay M. H. Aitken, M.A., canon of Norwich, and General Superintendent of the Church Paro-

chial Mission Society. Second Edition. Price, \$1.25 net.

Retreat Addresses to Clergy. By the Late J. P. F. Davidson, M.A., Vicar of St. Matthias', Earl's Court, London, S. W. Price, \$1.25 net.

Retreat Addresses to Women. By the Late J. P. F. Davidson, M.A., Vicar of St. Matthias', Earl's Court, London, S. W. Price, \$1.25 net.

The Bishop's English. A Series of Criticisms on the Rt. Rev. Bishop Thornton's Laudation of The Revised Version of the Scriptures; and also on the English of the Revisers, showing that the version put forth by them contains errors against Religion and Morals so unpardonable as totally to unfit it for circulation. Submitted to the consideration of The British and Foreign Bible Society. By Geo. Washington Moon, Hon. F.R.S.L., author of *The Dean's English*, etc. With the author's Portrait. Price, \$1.25 net.

PAMPHLETS.

Year Book of Christ Church Parish, Houston, Texas. 1902-03.

How Shall the Spiritual Life and Power of Our Churches be Increased? An Address before the Convocation of Washington, Dec. 7th, 1898. By T. S. Childs, D.D., Archdeacon of Washington. Published by request, 1899.

The Martyrs of Memphis. By Father Hughson, O.H.C.

BUSINESS NOTES.

NEW NOVELS.

Among the most charming of the novels of the season one can name the *Lightning Conductor*, by A. M. and C. N. Williamson, as one that will delight a very large circle of readers. A love story of keen interest; an automobile trip of rare experiences; description, of scenes throughout France, Spain, and Italy most exquisite, are features which combine amusement and entertainment of the highest order. We have come in contact with many who have read

it, and all agree in pronouncing it extremely interesting.

Then another novel that will create a demand of its own, on account of its intense dramatic interest, is John Fox, Jr.'s, *Little Shepherd of Kingdom Come*. The one chapter where the shepherd dog was on trial for his life, all unconscious of his fate, is one of the most pathetic chapters we have ever read. The reader simply loses himself in the intensity of his interest, and his fear that the jury will not do justice to the dumb brute who cannot testify for himself. The descriptive part of the book is done in John Fox's inimitable style, and no reader will find a line to skip. It is poetry in prose.

The *MSS. in a Red Box* claims one's attention from the mere reading of the Publisher's announcement explaining how the *MSS.* was found in the office, and how all efforts to find the owner have failed. One who doubts, may regard that as part of the action, but the publisher vouches for its truthfulness, so that the reader begins the story with doubt removed, and is at once amazed as he reads on as to how it could be possible that no true claimant has yet arisen.

But what shall we say of the *Fortunes of Fifi*? Molly Elliot Seawell is so well known as a successful authoress, that one welcomes a new book from her pen, sure that the perusal will bring the accustomed pleasure. But really this volume will be notable to book lovers for its exquisite make-up. The publishers have produced the handsomest volume of fiction that has ever been put on the market. During the holiday season, buyers are attracted by the dress, and when one can get a first-class novel in the most attractive binding, and the book illustrated in colors, too, it will surely be the first to be chosen. It is only necessary for a dealer to put the book in sight in order to attract customers; and then an examination will lead at once to a purchase, for any book that Mrs. Seawell writes will be taken for granted as to value, for she never disappoints.

It is impossible to give an outline of all of the new novels. The advertising pages will give the announcements from time to time. The *YOUNG CHURCHMAN CO.* will supply any of them (i.e., the \$1.50 editions) at \$1.08, with 12 cents added for postage.

The Church at Work

REPORT OF THE JOINT COMMISSION ON PROVINCES.

THE JOINT COMMISSION on Provinces appointed by the General Convention of 1901 has formulated its recommendation, which calls for the enactment of a canon, as follows:

"ON PROVINCES.

"Sect. 1. The Dioceses and Missionary Districts of this Church shall be and are hereby united into Provinces as follows:—

"1. A Province consisting of the Dioceses in the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut.

"2. A Province consisting of the Dioceses in the States of New York and New Jersey.

"3. A Province consisting of the Dioceses in the States of Pennsylvania, Delaware, Maryland, Virginia, West Virginia, and the District of Columbia.

"4. A Province consisting of the Dioceses and Missionary Districts in the States of North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Kentucky, Tennessee, Arkansas, and Texas.

"5. A Province consisting of the Dioceses and Missionary Districts in the States of Ohio, Indiana, Illinois, Michigan, Wisconsin, Iowa, Missouri, Kansas, Oklahoma and the Indian Territory.

"6. A Province consisting of the Dioceses and Missionary Districts in the States of Minnesota, North Dakota, South Dakota, Nebraska, Colorado, Utah, Idaho, Wyoming and Montana.

"7. A Province consisting of the Dioceses and Missionary Districts in the States and Territories of Washington, Oregon, California, Nev-

ada, New Mexico, Arizona, Alaska, Hawaii, and the Philippine Islands.

"Sect. 2. A Diocese or Missionary District may, upon its own petition, with the consent of the Synods of the Provinces concerned, be transferred from one Province to another by the General Convention.

"Sect. 3. For the purposes of the Province, Dioceses and Missionary Districts shall have equal synodical rights and privileges.

"Sect. 4. The representative or legislative body in the Province shall be a Provincial Synod, which Synod shall be composed of two Houses: a Provincial House of Bishops, embracing all the Bishops residing within the bounds of the Province having seats and votes in the House of Bishops of the General Convention, and a Provincial House of clerical and lay Deputies, chosen by the several Dioceses and Missionary Districts.

"Sect. 5. The Bishops in each Province shall elect one of their number to be Primate.

"Sect. 6. The Provincial Synod, when duly constituted, shall have power to enact statutes or canons: first, providing for its own organization, regulation and government; second, for the erection and conduct of a Court of Review for the proper adjudication of cases brought before it in due form from the Diocesan Courts, unless and until such Courts are established by the General Convention; third for the institution and government of a Provincial Board of Missions auxiliary to the General Board; fourth, for the development and regulation of its educational institutions; fifth, for such other matters as concern the general welfare of the Church within the Province; sixth, always providing that such legislation shall in no way conflict with the constitutional powers of the General Convention.

"Sect. 7. Within three months after this Canon takes effect, the Senior Bishop in each Province shall convene the Bishops of the Province for the purpose of electing a Primate for such term of years as the Synod may subsequently determine.

"Sect. 8. The Primate of each Province shall summon the Primary Synod to meet at some convenient place in the Province within one year after this Canon takes effect.

"Sect. 9. In the Primary Synod the House of Deputies shall consist of the four clerical and the four lay Deputies from each Diocese elected to represent such Diocese in the last preceding General Convention, together with four clerical and four lay Deputies from each of the Missionary Districts elected by the Convocation thereof, or (if there be no meeting of the Convocation of a District before the assembling of the Synod) elected by the Bishops' Council of Advice. The Primary Synod when thus convened, a majority of those entitled to seats in both Houses being present, and when the two Houses shall have chosen their proper officers, shall be organized for business.

"Sect. 10. All other Canons, or parts of Canons, conflicting with the provisions of this Canon are hereby repealed."

The Commission also asks for the amendment of Article VII. of the Constitution, as follows: "Strike out the words 'provided, however, that no Diocese shall be included in a Province without its own consent,' in Article VII. thereof."

The membership of the Commission includes the Bishops of Albany, Fond du Lac, Texas, Vermont, and Los Angeles, the Rev. F. P. Davenport, D.D., Rev. John Williams,

Rev. William M. Grosvenor, D.D., Rev. B. W. R. Taylor, Rev. Frederick F. Reese, D.D.; Messrs. Charles G. Saunders, John H. Stiness, Miles Frederick Gilbert, R. H. Battle, and G. C. Burgwin. In these recommendations all the members concur except the Bishop of Texas and the Rev. Dr. Reese.

ALASKA.

P. T. ROWE, D.D., Miss. Bp.
New Missionary at Nome.

FROM NOME comes the information that the Rev. John White, who was recently ordained in Milwaukee, and has gone to take charge of St. Mary's mission during the year's absence of the Rev. C. H. H. Bloor, has reached that distant point, where he was met by the Bishop on the morning of August 29th. Mr. Bloor had left nine days earlier, the Bishop remaining to keep the work alive during the interval. The Bishop has left Mr. White in charge and has proceeded, as he expresses it, "to seek a point where I can freeze in and begin my winter's journey."

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Improvements at Hobart—Archdeaconry at Lake George—Dr. Prall Declines.

A NUMBER of improvements are being made to St. Peter's Church, Hobart (Rev. J. W. Foster, rector). These include new plumbing, and also several new stoles and other vestments which will be purchased. A fund has been raised for the purpose.

THE ARCHDEACONRY of Troy was in session at St. James' Church, Caldwell, Lake George, on the 14th and 15th. The Archdeacon, Dr. Carey, and the rector of the parish, the Rev. Dr. Gilbert, had arranged a most charming programme. On arrival, the clergy were met at the wharf and escorted to the private yacht of Mr. Creamer and were treated to a beautiful sail on the Lake St. Sacrament, thence to the princely house of that princely host, Mr. George Foster Peabody, where a sumptuous dinner awaited them. The private yacht of our host later took us on our way to the church, where, after evening prayer, and a few words from the Archdeacon, we had the pleasure of listening to an address from the Rt. Rev. Dr. Van Buren, Bishop of Porto Rico. This was followed by another address, on his Diocese and work, by the Bishop of Michigan City.

Next day the regular sessions began with the usual services. The Rev. Dr. Stires of New York was the morning preacher, while the afternoon was given to the consideration of papers. The Bishop of Salina spoke of his work, and the Rev. Chas. L. Sleight of "The Church and the Social Unrest," which latter address was followed by discussions of the subject from the Hon. Edward M. Shepard of Brooklyn, Mr. George Foster Peabody, Mr. Henry W. Hayden of New York, Senator G. L. Buist of Charleston, S. C., warden of St. Paul's Church in that city, and several others.

WE REGRET to hear that the Rev. Dr. Prall, on his return from his vacation, has withdrawn his provisional acceptance of the wardenship of St. Stephen's College.

THE BISHOP OF ALBANY has returned to his Diocese, and may be addressed at 29 Elk St., Albany.

THE BISHOP OF MICHIGAN CITY officiated in St. John's Church, Troy, on the first and second Sundays in September, and the Bishop of Salina on the third Sunday. The rector, the Rev. H. R. Freeman, is expected to take up his work on his return from his extended European trip, Oct. 1.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Vacancies Filled.

AT A MEETING of the Standing Committee on Thursday, Sept. 10, the Rev. Burr Miller Weeden, rector of St. Luke's Church, San Francisco, was elected to fill the vacancy caused by the death of the Rev. R. C. Foute; and the Rev. Frederick William Clappett, D.D., rector of Trinity Church, San Francisco, was elected President. The Rev. E. L. Parsons of San Mateo is Secretary, with official address at 731 California St., San Francisco.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
CHAS. T. OLIMSTED, D.D., Bp. Coadj.

Resignation of Dr. Egar—Convocation at Cape Vincent—Chimes at Binghamton—Utica Notes.

AFTER a rectorship of more than 22 years, The Rev. John H. Egar, D.D., has been obliged, by the illness of his wife, to resign his work at Zion Church, Rome. The resignation takes effect All Saints' day, and shortly thereafter Dr. and Mrs. Egar will leave New York for Naples, and are expecting to spend a year abroad. During the winter they will probably remain in Italy, and in the spring will visit Switzerland and Germany, and finally London, remaining in England through next summer.

Dr. Egar was a graduate of Nashotah in the class of 1856, taking the degree of B.D., and afterward receiving that of D.D. from Racine College in 1873. He was ordered deacon in 1856 and priest in 1857, both by Bishop Kemper, and was engaged in missionary work in Wisconsin until 1860. He



REV. JOHN H. EGAR, D.D.

was then successively rector of parishes at Galena, Ill., Leavenworth, Kans., and St. Peter's Church, Pittsburgh, until 1872; when he became Professor of Ecclesiastical History at Nashotah, relinquishing that post in 1881. In the year following, he accepted his present rectorship at Zion Church, Rome, N. Y. Dr. Egar has been a deputy to General Convention eight different times, including the last three Conventions, and has taken a prominent part in much of the legislation of that body. He was a member of the commission on the Revision of the Prayer Book in 1886 and 1889, and of the commission on the Revision of the Constitution from 1895 to the present time. He is at present a member of the commission on the Name of the Church, and in the General Convention of 1886 was the author of a resolution to drop the name "Protestant Episcopal" from the title page of the Prayer Book. This resolution received actually a majority of 50 votes, but at the same time was defeated by reason of the fact that in the constitutional method of voting by Dioceses and orders, the votes were not so divided as to give a constitutional majority, the lay vote being cast

against the change. This result was also due to some disagreement as to the actual form in which the amendment should be framed, two different propositions having been submitted, and the deputies dividing as to which language was preferable. Dr. Egar is the author of several volumes of theological works and of numerous pamphlets and papers in the Church magazines for many years past. He is now in his 72nd year, and has fully earned the luxury of retirement.

THE FALL Convocation of the First Missionary District was held at St. John's Church, Cape Vincent, on the 8th and 9th inst. There was a large attendance. On the 8th, evening service was held, at which the preacher was the rector of St. Paul's Church, Watertown. At the Eucharist, next day, the sermon was preached by the rector of the Church of the Redeemer, Watertown. Later, the Woman's Auxiliary met under the presidency of Mrs. Hinds, who addressed the members on some aspects of the world before them, and her effort was ably supplemented by Mrs. Knickerbocker, the diocesan President.

At the Convocation, the topic for discussion was "What is a Truly Strenuous Life?" In the evening a largely attended missionary meeting was held, at which the Rev. Messrs. Daly, Fletcher, Trickett, and Shaw made strong appeals on behalf of increased missionary zeal and activity.

A HANDSOME chime of bells, manufactured by the firm of Menely & Co., West Troy, has been placed in the belfry of Christ Church, Binghamton, bearing the following inscription: "In memory of the Jarvis Family. This chime of eleven bells, presented by Charles M. Jarvis, to Christ Church, Binghamton, N. Y." The chimes were inaugurated with a special function on Sunday, Sept. 6th, ringing out a prologue on the evening preceding, and giving an appropriate programme before the High Celebration and the evensong on Sunday.

GROUND has been broken for the new church which is in course of erection for St. Peter's mission, Gowanda.

GROUND has been broken for a new, modern building for St. Luke's Hospital, Utica, and the corner stone will be laid by Bishop Olmsted on the 17th of October.

IN GRACE CHURCH parish house, Utica (Rev. Dr. W. W. Bellinger, rector), a special meeting of the Utica Clerical Union was held Sept. 14th. The Rev. E. H. Coley was elected President, and Rev. E. F. H. J. Massé, Secretary, for the coming year. Rev. J. R. Harding gave an address on his recent European trip, and an invitation was accepted to meet with the Rev. Dr. Egar in Rome, Oct. 5th.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

A Presbyterian Minister Confirmed—Circulating Library at Lebanon—Rector Instituted at Coudersport.

IT IS REPORTED that the Rev. Stanley Hughes, a Presbyterian minister in charge of Christ church, Lebanon, and formerly of the Second Presbyterian church, Richmond, Ind., has resigned the former charge and withdrawn from the Presbyterian denomination and will seek holy orders in the Church. Mr. Hughes is a son of Dr. Isaac M. Hughes, pastor of the First Presbyterian church of Richmond, Ind. According to the Chicago Record-Herald, Mr. Hughes gives the following reasons for his change:

"While my father and grandfather were Presbyterian ministers, I was convinced, while yet a student, that the Episcopal Church most nearly represents the New Testament teachings of Church government, and especially as to the Bishops, and this idea

is supported by facts incontrovertible by anyone."

MRS. HORACE BROCK of Lebanon has started a Church Circulating Library in the parish of St. Clair, near Pottsville. The list of books might help some other place and so we give it: *The Glories of the Episcopal Church*, Percival; *Oxford Movement*, Church; *Sermon on the Mount*, Gore; *Worship of the Old Covenant*, Willis; *Faith of the Gospel*, Mason; *Reasons for Being a Churchman*, Little; *The Catholic Religion*, Staley; *Practical Religion*, Staley; *Prayer Book Reason Why*, Boss; *Religion*, Newbolt; *Incarnation*, Eck; *Holy Baptism*, Stone; *Confirmation*, Hall; *Holy Matrimony*, Knox-Little; *Holy Orders*, Whitham; *History of Book of Common Prayer*, Pullan; *Foreign Missions*, Churton.

FUNDS are being solicited for a new parish house for Trinity Church, Pottsville.

THE REV. H. BROWNLEE SMITH was instituted on Wednesday, Sept. 9th as rector of Coudersport, Archdeacon Heakes officiating for the Bishop of the Diocese, and the Ven. Reginald S. Radcliffe preaching the sermon from I. Cor. x. 31, "Do all to the glory of God." At the reception in the evening, about 400 were present at the residence of the Hon. J. L. Knox, including two clergymen from the Diocese of Pittsburgh, and all the ministers in the town, with the Roman priest. A fine new rectory is now going up near the church.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

G.F.S. Holiday House—Mr. Scadding's Lectures—Junior Auxiliary—Deanery at St. James'—Methodist Minister Confirmed—Jubilee at Galena—Notes.

OUR G. F. S. Holiday House is at last completed; and although the building was only commenced on the 6th of July, it was sufficiently in order by August 11th for some of the girls to occupy in part. Since that time 41 girls have enjoyed its privileges, all agreeing that it is the most beautiful place they have ever seen.



SUMMER HOUSE OF CHICAGO G. F. S.
AT GLENN, MICH.

The House is situated at Glenn, Mich., a fruit shipping point, 11 miles north of South Haven. The playground is 66x172 feet, on which, next year, provision will be made for tennis and croquet. The total cost of the grounds, house, and furnishings has been about \$3,300. But to this Mr. and Mrs. A. Tracy Lay have most generously added the gift of a plot of ground adjoining that already in our possession, to be known as the "Margaret Lay Pleasure Grounds." This gives the entire promontory between two ravines; one beautifully wooded, the other with a lovely brook and waterfall. The house has a wide porch; and is divided on the first floor into one large living room (with windows on three sides overlooking the lake), kitchen, bathroom, and three bedrooms. The upper part is divided into five bedrooms, to be fitted up into dormitories. It was

thought best to have no formal opening this year as the house was barely completed until the season was nearly over; but the Rev. W. P. Law of Epiphany, South Haven, held evening service there one Sunday, which was greatly appreciated by the members and associates present.

In the building of this "Holiday House," the G. F. S. is deeply indebted to its faithful diocesan Secretary, Mrs. Rudolph Williams, who took up her abode for the summer time near the site selected by her for the house, and personally superintended everything. In this she was aided by Mr. Williams, who took a very real interest, and arranged rustic seats, steps, etc., in order that the members might better enjoy the beauties of the place.

In addition to the contributions in money, as given below, the gratuitous services of Mr. Wm. P. Brooks, architect, given as a memorial of his mother, for many years a faithful associate of the Society, are very deserving of acknowledgment. About \$60 worth of paint for the exterior and interior of the house (all that was needed), was the contribution of Mr. Henry C. Carpenter. The house is insured by the kindness of Mr. C. E. Dox. A beautiful silk flag was the gift of Mrs. Henry C. Pinney, also two dozen bath towels. Towel showers have been very abundant in the branches of Trinity, St. Chrysostom, and Christ Church, Winnetka. Everything included, it will be seen that there has been an expenditure equivalent of at least \$3,750; on which there is a deficit of only \$380.09 to be raised within the year; and to meet which, generous friends will doubtless be glad to contribute when it is known how much has been accomplished in the opening of this most useful institution.

The following sums have been received for the "Summer Home Fund," Chicago Diocesan Branch: Offering at Union Service, \$12.50; Mrs. Dickason, \$5; Mrs. Judge Smith, \$20; Mrs. A. Van Buren, \$35; Annie Boulper, St. Chrysostom's, \$1; Int. on Atchison Bond, \$10; Mrs. A. T. Lay, \$50; Mr. Lay, \$300; Mrs. Wm. G. Hibbard, \$25; Mrs. Elizabeth Pardee, \$20; A member, Christ Church, Winnetka, \$1; Ada Sylvester, \$5; Mrs. E. B. Sheldon, \$10; Mrs. Rudolph Williams, \$7; St. Philip's Branch, \$15. Amounts previously acknowledged, irrespective of the gifts in kind mentioned above, \$2,095.41. Total, \$2,611.91.

THE REV. CHARLES SCADDING, rector at La Grange, is about to leave for England to deliver a number of lectures on the Church in America, under the auspices of the S. P. G. His lectures will consider the early establishment of the Church, her progress, and her missionary work, and will be illustrated by lime-light with colored views. The venerable Society has made engagements for him for almost every night and for sermons on Sundays, for a period of two months. On his return, Mr. Scadding has promised to deliver his illustrated lecture in a large central hall in New York, and it is likely that arrangements will be made later in Chicago and other cities for its repetition. He sails on Oct. 3d.

FOLLOWING the example of the Woman's Auxiliary, the officers and older members of the Junior department are planning a series of monthly meetings to be held at the Church Club rooms, at 11 o'clock, the second Saturday of each month from October until Lent. At the first meeting, Oct. 10th, two short papers will be read, followed by a general talk on the plan of the year's work. A "Question Box" will be started, which it is hoped, will solve many problems confronting the workers. The subject discussed at the second meeting will be The Babies' Branch; the third, the Boys' department. It is earnestly hoped that the parish officers will feel the necessity of these meetings, and will show their interest and cooperation by attending the first one. The full amount

needed for the South Dakota and Mexican scholarships have been pledged, and at the semi-annual meeting of the Woman's Auxiliary in October, at St. Bartholomew's Church, the Juniors will be asked to make their pledges for the Alaskan scholarship.

SOME three years ago, an innovation, intended to be a surprise, was introduced by quietly inviting the clergymen's wives to lunch with their husbands at the quarterly deanery, held on that occasion in the parish house of St. James'. How long the secret was kept before the hour of luncheon may, under the circumstances, be readily guessed. The Rev. J. H. and Mrs. Hopkins, who have recently returned from their enjoyable first visit to Europe, are repeating the interesting experiment by inviting "The Clerica" to meet and take luncheon "with the Deanery, at Epiphany parish house, corner of Ashland Boulevard and Adams St., on Tuesday, Sept. the 22nd, at twelve-thirty p. m." The formal notice of the fall Convocation of the North-eastern Deanery, received last week, gave no intimation of a pleasure which, while no part of the official programme, emphasizes the social feature of the gathering. The central location combined with the season's return from vacation of the clergy to ensure a large attendance. After the rector had celebrated at 11 a. m., in the Epiphany, there was not much time for business before lunch, which was called for an hour slightly earlier than usual. As the further proceedings will be detailed in a later issue, it is only necessary to say that the subject for the day, "Criteria of Vocation to the Sacred Ministry," was assigned for introduction to the Rev. A. G. Musson of St. Ann's mission, Humboldt Park; and the designated speakers were the Rev. G. D. Wright of Holy Cross mission, on "The Inward Call," and Rev. G. D. Adams of St. Paul's, Riverside, on "Outward Circumstances."

ALMOST the first official act of the Bishop Coadjutor on his return, Sept. 17, from the Northern Lakes, was to admit into the Church, by Confirmation, at morning service of Sunday last, in St. Peter's, Mr. F. C. Sherman, who has been appointed by the rector his visiting parish missionary, superintendent of the Sunday School, and director of The Young Men's League, as well as of The Boys' Club. Mr. Sherman, until a few weeks ago pastor of St. Luke's Methodist Church on the West side, has been admitted as a candidate for holy orders in this Diocese.

IT IS A SATISFACTION to those who know him well, that the Rev. P. G. Duffy, who recently resigned charge of St. Paul's, Rogers Park, and took a brief respite, has returned and taken position on the staff of the Cathedral as an associate of the Rev. J. B. Haslam.

AN INTERESTING incident of the Rev. A. W. Mann's August services for his mute fellow Christians in the chapel of Trinity, Michigan Avenue, on the Eleventh Sunday after Trinity, was his baptism, in the afternoon of a child whose hearing is good, though both parents are deaf and dumb. There was also in this All Angels' mission the usual morning service and celebration.

ON THE AFTERNOON of August 17, the St. Martha's guild of Grace Church, Galena, observed its silver jubilee by a lawn fete. The "Silver Offering" of \$100 was received in an old Revolutionary silver mug. This guild was organized in 1878 by Mrs. A. M. Lawver, now of San Francisco, with a charter membership of 28 young girls, which number happen to be also that of the members to-day, though in the quarter century 101 have been enrolled. No accurate minutes of the first ten years were kept, but in the last 15, the guild has raised \$4,301.70; three-fourths of which was expended in church improvement. The guild's present work is devoted to replacing the old spire with a battlemented tower; Grace being one of the

oldest churches in the Diocese, as Galena was once one of the earlier towns of the state.

THE REV. J. M. D. DAVIDSON, city missionary, spends October in the South and Southwest. He preaches missions at Holly Springs and Iuka, Miss., Oct. 4-17.

THE WESTERN THEOLOGICAL SEMINARY begins its nineteenth year Sept. 29th. The opening service will be at 11 o'clock. The curriculum has been somewhat readjusted, and a successful year is anticipated.

ON SEPTEMBER 14th, St. Simon's Mission, Sheridan Park, midway between St. Peter's and the Atonement, and an offshoot of the former, completed the first year of its existence. At first, services were held in the Sheridan station of the C. M. & St. P. Railway, but in January the present temporary quarters, 1826 Evanston Avenue, were rented and appropriately fitted up. The neighborhood is rapidly filling up. Fifty families—175 individuals—have been gathered into the mission, and there are 115 communicants.

During the incumbent's August vacation, the services were acceptably carried on by the lay reader, Mr. J. A. St. Clair, a graduate of Aberdeen, the Rev. T. D. Philipps celebrating twice. The missionary is the Rev. H. B. Gwyn.

ALTHOUGH Dr. Stone did not get home from Europe till late Saturday evening, he officiated and preached the next day at the re-opening of St. James'. The interior decorations of the church are very attractive, the gilded tinting of the walls and especially of the chancel, producing a fine effect, neatly subdued by the change of the pew coloring to a dark walnut. Even the baptistry has been retouched, and it was used that day for the Baptism, by the Rev. W. G. Blossom, late assistant, of his infant son.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Private Oratory in Hartford—Sunday School Auxiliary—Workers among Colored People—Sunday School Workers.

THE ILLUSTRATION with this shows a private oratory in the home of Mr. George Cooper at Hartford. Mr. Cooper is a Churchman of St. James' parish, and received his training in Churchmanship largely at the



PRIVATE ORATORY, HARTFORD, CONN.

mission Church of St. John the Evangelist, Boston, where, in his earlier days, he was a chorister and server.

A CONFERENCE of Sunday School workers, under the auspices of the Sunday School

Auxiliary of the Diocese, will be held in Trinity Church, Hartford, on Thursday, Sept. 24. The order of the day will be announced hereafter. A most excellent work has been accomplished in recent years by the Auxiliary. The chief undertaking was the erection of the church in Noank, a shipbuilding place on the shore, east of New London. It was consecrated by the Bishop of the Diocese, during the Eastertide, under the name of Grace Church. The Auxiliary took up, last fall, the work of equipping libraries in Alaska. The following stations were chosen and supplied with books, from nine to twelve books having been sent to each place: St. Mary's, Nome, by St. John's, Waterbury; Christ Church, Anvik, by Christ Church, Pomfret; Church of Our Saviour, Tanana, by Holy Trinity, Middletown; St. Andrew's, Rampart City, by Trinity, Hartford; St. Stephen's, Yukon; Heavenly Rest, Circle City, by Christ Church, Greenwich; St. Thomas', Point Hope.

The Lenten offerings of the Sunday Schools of the Diocese for General Missions, amounted this year to \$4,416.64.

THE FIRST fall meeting of the Fairfield County Clerical Association, was held on Sept. 14, in Christ Church, Stratford. An excellent essay was read by the Rev. Haynes L. Everest of St. Paul's, Huntington, on "Adaptability, as Applied to the Work of the Sacred Ministry."

THE ANNUAL Convention of Church workers among the Colored people was held from Sept. 15 to 18 in St. Luke's Church, New Haven (the Rev. Eugene L. Henderson, rector). A large number of delegates were in attendance from various parts of the country. The report of the necrology showed that only two clergymen, engaged in the work of the Church among colored people, had died during the year. These were the Rev. Charles H. Thompson, D.D., of Cincinnati, a learned and Godly man, who had labored in various sections of the land in educational as well as pastoral work, and the Rev. Reeve Hobbie, rector of St. Philip's Church, Newark, N. J. A white man, and of Southern birth, Father Hobbie was a zealous worker among the race, and was tenderly loved by his people.

A report of the proceedings will be given next week.

THE CONFERENCE of Sunday School Workers, to be held in Trinity Church, Hartford, on Thursday, Sept. 24th, under the auspices of the Sunday School Auxiliary, will begin with a corporate Communion, and afterward will discuss subjects as follows: "Our Sunday School and General Missions," Rev. J. Chauncey Linsley, rector of Trinity Church, Torrington; "Our Sunday School and Diocesan Missions," The Archdeacon of New London; "Teaching the Old Testament from a Modern Point of View," Rev. John Binney, D.D., Dean of Berkeley Divinity School; "The Teacher: Himself and His Pupil," Rev. Pascal Harrower, Chairman of Sunday School Commission, Diocese of New York.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

The Bishop's Vacation—A Veteran Churchman

THE BISHOP left on Friday, Sept. 18th, for his annual two weeks' tramp among the mountains, at which time he generally has many experiences which make interesting matter for lectures for the following year.

MR. AND MRS. S. MINOT CURTIS of Norwalk, Del., celebrated, at their home, the 59th anniversary of their wedding, Sept. 5, 1844, at Newton Lower Falls, Mass., where Mr. Curtis was born. Mr. Curtis has been a life-long member of the Church and has been most prominent in its affairs in this Diocese. He has been delegate to the General Convention for 50 years, a member of the Standing Committee for 51 years, and Secretary of the diocesan Convention for 42

years. He is also a trustee of the Philadelphia Divinity School, of St. Mary's Hall, Burlington, N. J., and of Delaware College, Newark, Del., and President of the Newark National Bank. He rarely uses a carriage, has excellent health and judgment, and gives promise of many more years of usefulness in the Church.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss.

Cornerstone Laid at Little Falls.

ON TUESDAY, Sept. 15th, the Rev. Albert W. Ryan, D.C.L., LL.D., rector of St. Paul's Church, Duluth, and President of the Standing Committee, acting for Bishop Morrison, laid the corner stone of the new church that is building in the Church of Our Saviour, Little Falls (Rev. Francis E. Alleyne, rector). Because of the rain, most of the service was held, and the addresses were delivered, in the old church, after which a procession was formed, headed by the crucifer and vested choir, which moved to the place of laying the stone. The service used was that compiled by Bishop Nicholson and published by The Young Churchman Co. The musical parts were rendered by the church choir. The addresses were delivered by Dr. Ryan and the Rev. W. J. Moody, and were exceptionally appropriate to the occasion. Other clergy present, besides the rector, were the Rev. E. S. Murphy of Wadena and Rev. H. F. Parshall of St. Cloud. In spite of the rain and the hour (4 P. M.) the church was well filled with people, many of whom were men.

Among the articles placed in the corner stone were the Bible, Prayer Book, and Hymnal, a copy of THE LIVING CHURCH, and a copy of Mr. Westcott's *Catholic Principles*, the Duluth diocesan Journal, photographs of the Bishop and the rector, a local paper, and several United States coins.

The new church will be a spacious structure with walls of granite boulders for the first 12 feet, carried up beyond that height in grout. The basement will be arranged for guild and Sunday School purposes, the nave will accommodate 300 people, and the chancel will be arranged for a vested choir. The altar, a memorial to the late Rev. Herbert Root, and the gift of his widow, will contain a tabernacle, and a reredos 15 feet high will rise behind it. Among the windows will be one in memory of the late Martha Washington Tanner, the subject being Christ blessing little children. It is anticipated that the church, when finished, will cost \$9,000. The matter was taken up by the present rector soon after he came to the parish, less than a year ago, and is the third church Mr. Alleyne has been instrumental in erecting. The parish now includes 104 communicants and about 250 members.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Woman's Auxiliary.

THE WOMAN'S AUXILIARY was in session at St. Paul's Church, Marinette, on the 15th inst., the main address being delivered by the Bishop Coadjutor. The following officers were elected: Mrs. H. E. Mamm, Marinette, President; Mrs. C. Flinch, Plymouth, Vice-President; Mrs. C. H. Degroat, Fond du Lac, Recording Secretary; Mrs. E. F. Noyes, Marinette, Corresponding Secretary; Mrs. J. B. Perry, Fond du Lac, Treasurer, and Mrs. W. C. Wheelock, Green Bay, Junior Corresponding Secretary.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.
Opening of Ashland Seminary.

A VERY PLEASANT reception to the lady Principal and the friends of the Ashland Seminary, Versailles, the diocesan School for Girls, was given by the ladies of St. John's

Church, in Margaret Hall, the new home of the school, on Tuesday, Sept. 8th. The Bishop and Mrs. Burton and twenty or more of well-wishers of the school came over from Lexington, and a large wagon load of good Church people from Frankfort, with their rector, the Rev. A. B. Chinn. The reception room was tastefully decorated and much admired; and the two hundred or more visitors were greatly pleased with the beautiful building itself, erected mainly through the liberality of Mrs. J. B. Haggin, whose family reside in Versailles. On Thursday the 17th, the fall term of the school commenced with dedication services in Margaret Hall; the Bishop, the Rev. A. C. Hensley, the chaplain, and the Rev. R. C. Caswall of Lexington, conducting them. The Bishop's address was earnest and practical, suggesting much thought upon the mutual relationship of teacher and pupils. He referred to the Chinese plan of executing teachers when their former pupils were guilty of some serious offense against the State; and while by no means endorsing that mode of procedure as desirable in a Christian community, he showed that the education of the young was no light task, but one of serious responsibility; it was, however most fruitful in good and lasting results, if wisely and prayerfully undertaken.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Restoration at Mansfield.

THE MISSIONARY at Mansfield, the Rev. Charles Thorp, has been making an attempt for the past two years to raise funds for the restoration of the church at that place. He started with \$300 in hand and has completed the work at a cost of \$625. By dint of hard work, he has raised all except the last \$50, which, in his judgment, cannot be raised locally, and he hopes that friends at a distance will come to his rescue and enable him to pay promptly that small balance.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Boston Notes.

BOSTON was 273 years old last week. The organization of the town dates from Sept. 17, 1630. Formerly this occasion was celebrated, and in 1851 there was a three days' jubilee; in 1880 when the Winthrop statue was dedicated, the anniversary was kept. There has been nothing of this kind since that year.

A RELIGIOUS census of Boston is now being taken. The Rev. George L. Paine of St. Mary's Church, Dorchester, is one of the leaders in this movement of reaching the "un-churched."

THERE ARE 39 memorial windows in Trinity Church, Boston, six memorial tablets, and two busts—one of Bishop Brooks, and one of Dean Stanley. It is interesting to note that the first rector of Trinity was previously assistant minister at King's chapel, and served that church till 1746, when the Rev. William Hooper, who resigned the pastorate of the West Congregational Church to become a Churchman, became rector.

THE CHURCH HOME for destitute children, South Boston, an institution well deserving of the generous support of Churchmen, has experimented with the plan of placing a number of its inmates in Christian homes during the summer months. The plan has worked well, but this has been made evident that the training in "Christian homes" cannot compare with the excellent training and discipline of the Home itself.

THE ORGAN in St. Matthew's Church, South Boston, has been repaired and enlarged at a cost of \$250.

SUNDAY, Sept. 20, marked the renewal of the evening services in nearly all the churches of Boston. The Rev. Dr. Lindsay of St. Paul's Church has not returned from his vacation abroad. The Rev. W. H. Van Allen, of the Church of the Advent, is home from his European tour.

THE REV. T. R. ROTHWELL, M.A., rector of Ardmore, County Cork, Ireland, has been visiting relatives in Boston, and officiated during his stay here in several churches.

MRS. MARY A. BRAINARD, for over sixty-five years a communicant in St. Matthew's Church, South Boston, recently died at the age of 87 years. Those who knew her well have much to be grateful for in the way she showed kindness towards the clergy, and no one ever went away from her presence without some evident token of her good-will.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Opening of St. John's Academy.

ST. JOHN'S MILITARY ACADEMY, Delafield, opened on Thursday of last week with 165 students, which is 30 more than had ever previously been accommodated in the school. Ten additional rooms outside the school buildings were engaged, and it became necessary to establish a waiting list, upon which 15 names are already enrolled. A unique feature of the student list is that only about ten per cent come from within the State of Wisconsin.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

The Clericus—B.S.A.

THE ST. LOUIS CLERICUS, holding its first session, passed the following resolution:

"Resolved, That while we, the clergy of the Diocese of Missouri, in clericus assembled, very deeply regret the decease of Rt. Rev. Thomas M. Clark, D.D., everywhere affectionately esteemed as our Presiding Bishop, we would also express our gratification that in the providence of God his official mantle has fallen upon our own Bishop, for we know of no one more eminently qualified than Rt. Rev. Daniel Sylvester Tuttle, D.D., to be the Presiding Bishop of so great and honorable body as the Protestant Episcopal Church in the United States of America."

PLANS for a post-Convention gathering of the Brotherhood of St. Andrew, to be held on Oct. 13th, after the return of delegates to the Denver Convention, were considered at a meeting of the St. Louis Local Assembly on a recent evening. There will be a devotional service, and also, at the Schuyler Memorial House, a gathering at which it is hoped members of the Denver convention may be induced to speak. There will be a corporate celebration of the Holy Communion at Trinity Church, St. Louis, on the morning of the opening of the Denver convention, and the members of the local Brotherhood are expected to be present in a body.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Parish Building at Somerville—Auxiliary Work—Gifts for Railway.

AT ST. JAMES' CHURCH, Somerville (the Rev. Charles Fiske, rector), the new parish building has been opened, after extensive improvements and enlargements made during the summer. The old church building, which had been used as a Sunday School room ever since the new church was opened, was entirely remodelled, the interior greatly improved, a room added as a parish kitchen, and a wing for the primary school room built. The entire cost of the work was \$1,000; but little of which will remain unpaid. The different parish societies under-

took different parts of the work, one society paying for all the furnishings, another for the painting, etc. The rector has returned from his vacation, and the work of the parish is being resumed in earnest. During his absence the services were in charge of the Rev. W. H. Neilson, D.D., of Plainfield.

AN INTERESTING feature of the women's work in New Jersey that is worth recording, came in connection with a united missionary box sent to the Pine Ridge Indian Agency in South Dakota by all the branches of the Junior Woman's Auxiliary. There were over 1,500 gifts in the box. One of the mission stations, in appreciation of a special box sent there, sent back a box of Indian bead work. This was sold, with the donors' permission, and the proceeds of the sale given for the work in St. John's College, Shanghai. Thus the extreme East, and the West, were brought together by the women's work here.

SEVERAL new branches of the Junior Auxiliary have been formed in the Diocese, notable among them being Boys' Brigades at Christ Church, Elizabeth (the Rev. H. H. Oberly, D.D., rector), and Trinity Church, the same city (the Rev. John R. Atkinson, rector). Thus the boys, as well as the women and girls, are being interested in the work of Missions. The secretary of the Junior Auxiliary reports seven new branches organized during the year.

URBS BEATA.

A Vision of the Perfect Life.

By HERBERT CUSHING TOLMAN, Ph.D., D.D., Professor of the Greek Language and Literature, Vanderbilt University. With a Com-mendatory by the Bishop of Milwaukee. Cloth, 88 pages, price 75 cts. net; postage 7c.

"These," says the author, "are a few very familiar and simple five-minute talks to College students at Morning Prayers. They represent one month at the University Chapel." "We are sure," says the Bishop of Milwaukee, "the publishing of these short daily meditations will tend to deepen the spiritual lives of some others." Prof. Tolman is already widely known as an author by his work in ancient history and Orientalology, and by his translations from the Latin and Greek. This first devotional work from his pen shows the simplicity of thought and language which is never inconsistent with the profoundest scholarship.

THE RISE AND DEVELOPMENT OF CHRISTIAN ARCHITECTURE

By JOSEPH CULLEN AYER, Jr., Ph.D., Lecturer in the Episcopal Theological Seminary, Cambridge, Mass. Large 4to., fully illustrated, cloth, gilt, price \$1.50 net; postage 15 cts.

"This elaborately illustrated work forms an excellent guide to the inquirer who desires to know something of the leading features of the architectural styles that are peculiarly Christian without going to the trouble of mastering technicalities. The author has taken pains with his work, and writes after making personal inspection of the buildings he describes so well. . . . The Cathedrals selected for illustration are amongst the best in Europe."—*Church Times* (London).

"The descriptions of the buildings selected are precise and critical, and with the many illustrations with which the quarto volume is illustrated, give the reader an excellent idea of the most renowned specimens of Church architecture."—*Public Opinion*.

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THE ANNUAL REPORT of the Woman's Auxiliary, just printed for distribution, shows 111 branches in the Diocese, and a splendid work accomplished during the year. For Domestic Missions the women raised \$3,216; for foreign work, \$600; Indian work, \$896.31; Freedman's missions, \$949.66; and Mexican work, \$265; besides \$1,632 for work in the Diocese.

AT ST. PAUL'S CHURCH, Rahway (the Rev. C. L. Cooder, rector), Mr. George Wilkins, who recently presented the church with memorial doors for the north and south transepts, has added to these gifts two beautifully carved walnut statues of St. Michael and St. Gabriel, which are to stand in niches over these transept doors. The figures of the two angels are conventional in treatment, and most artistic in finish. They are four feet in height, and are the work of New York wood carvers, made from models of accepted correctness. The two entrances as now completed add greatly to the beauty of St. Paul's, which has been fortunate in receiving an unusually large number of memorials since Mr. Cooder's rectorship. St. Paul's will be among the first churches in New Jersey to introduce this style of embellishment.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

A Useful Vacation.

THE REV. DR. B. O. BAKER, rector at Port Townsend, spent his summer vacation of ten days in a very practical manner in the forests of the state. During that vacation he conducted services many miles apart, at one of which he seized the opportunity to baptize four persons, at another, seven, and at a third, four; while in still another place he found six to be baptized when an opportunity can be given. These places are far apart and remote from any organized work. The incident shows what might be done in a clerical vacation where there is the spirit to make the most of it.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Window at Chester—Anniversary at Port Richmond—B. S. A. Notes—Vested Choir in Germantown—Philadelphia Notes.

AT ST. LUKE'S CHURCH, Chester (the Rev. W. Harrison Fowle, rector), there was unveiled on Sunday, Sept. 13th, a beautiful window, the gift of Mrs. Bing and family, in memory of Annie Childs. The figure is that of the Blessed Mother with face in profile, backed by a pillar of the Temple, and surmounted by the roof-tree. In the foreground is the anchor of hope, adorned with morning-glories, and the remote view represents Jerusalem. The work was designed and executed by A. A. Smith & Sons of Philadelphia. This is the third window erected in St. Luke's since Easter last. Another is required to complete the series, and it is hoped that this and likewise a reredos will shortly be placed in the church, which has been renovated during the past year.

THIS FALL the Rev. C. L. Fulforth will complete his 13th year as rector of the Church of the Messiah, Port Richmond. During that period many improvements have been made, notably a commodious and thoroughly equipped parish house, which cost over \$10,000. Last summer a \$2,500 organ was installed, following which was the introduction of a vested choir of girls and boys, pronounced by critics one of the best in the city. This summer the interior of the church was handsomely decorated. The designs were drawn and executed by Mr. H. Hanley Parker. The chancel was purposely left unfinished owing to lack of means. The original design called for a

large painting of the Ascension, which it is hoped will be in place at no far off day. New windows will also be put in.

Mr. Fulforth is the assistant secretary of the Diocese, also secretary of the Northeast Convocation. The work at the Messiah is progressing well. A sewing class, lately



REV. C. L. FULFORTH.

formed, for girls under 14, numbers 45. The Girls' Friendly has over 30 members. Both these societies are under the care of Miss Dean, who also acts as parish visitor.

THE RECTORY of the Church of the Resurrection, Philadelphia, was saved from fire by the prompt action of the Senior Chapter of the Brotherhood of St. Andrew, which was holding a meeting on Monday evening, September 14.

A SOCIAL meeting for men was held at Christ Church, Sixth and Venango Sts., Philadelphia, on Thursday evening, Sept. 16. The parish chapter of the Brotherhood of St. Andrew (Mr. Joseph J. Achilles, director) sent out many invitations to men in the neighborhood and about 100 were present. The Rev. W. Bernard Gilpin and Messrs. Achilles, Simpson, and Yeakel made addresses, after which there were songs and recitations and refreshments.

DURING the summer, at Saranac Inn, New York, a series of services were held for the Adirondack guides who are lumbermen in winter, and also for the maids of the hotel. About sixty guides and fifty domestics assembled each Sunday, and a very hearty religious service was held. The chaplain of the Philadelphia Local Assembly of the Brotherhood of St. Andrew, who is also rector of St. Michael's Church, Germantown, Philadelphia (the Rev. Arnold Harris Hord), was greatly interested in these services, and addressed the congregation on several occasions.

IT HAS BEEN suggested that an Inter-State Convention of the Brotherhood of St. Andrew be held in Philadelphia on Nov. 28, 29, and 30, 1903. No State Convention has ever been held in Pennsylvania.

THE PRE-CONVENTION devotional meeting of the Philadelphia Local Assembly of the Brotherhood of St. Andrew was held in the Church House on Thursday evening, Sept. 17. Reports concerning transportation to Denver were also discussed. About 30 persons expect to attend the Denver Convention, and will leave Philadelphia over the Pennsylvania Railroad on Monday morning, Oct. 5, at 8:40 A. M.

AT ST. MICHAEL'S CHURCH, Germantown, a choir of men and boys is being instructed preparatory to being introduced in the place of a mixed choir, which has rendered the music heretofore. This parish is the last to have a surpliced choir in Germantown. The Church of St. John the Baptist was the first, during the ministry of the present Bishop of Georgia, in 1876; then came St.

Luke's; then St. Peter's; then Calvary; then Christ Church; and, finally, St. Michael's.

THE REV. HERBERT J. COOK of Calvary Church, Conshohocken, made the addresses before the Ember Society, at the Church of the Redeemer, Bryn Mawr, Pa., on Tuesday, Sept. 15. The Ember Society is a voluntary organization of about 20 priests, who meet at the Ember Seasons for prayer and conference regarding the work of the Priesthood.

THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew expects to send 25 delegates to the Denver Convention, as was announced at the pre-convention meeting held in the Church House, Thursday evening, Sept. 17th. The Rev. L. N. Caley spoke of "Reasons for Attending the Denver Convention," and also of the great need of Intercessory prayer for the Convention on the part of those remaining at home. It was decided to give a very urgent invitation to the Brotherhood to hold the Convention of 1904 in Philadelphia. A committee was appointed also to arrange for an inter-state convention to be held in Philadelphia about next St. Andrew's day.

A TEMPORARY frame structure will be erected near the site of the projected Valley Forge chapel, so that services may go on while the chapel is building. The vestry of All Saints', Norristown, has decided to build the foundation walls for the chapel before the frosts begin.

THE REV. HENRY ANSTICE, D.D., who last winter relinquished the rectorship of St. Matthias' Church, Philadelphia, has removed to New York City. His headquarters as Financial Secretary of the Clergymen's Retiring Fund Society will be in the Church Missions House.

AN OLD HOUSE which adjoins Christ Church, Philadelphia, is being demolished in order to secure this historic building against the danger of conflagrations in that quarter. Thirty-five years ago, City Councils promised the removal of this building, but only recently have they taken any action.

THE REV. JOHN B. FALKNER, D.D., rector emeritus of Christ Church, Germantown, will be in charge of St. Mary's, Wayne, after the departure of the Rev. John R. Moses to assume his new office at the Cathedral of Long Island.

QUINCY.

Anniversary at Galesburg—Candidate from the Presbyterians.

THE TENTH ANNIVERSARY of the ordination of the Rev. Edgar F. Gee to the priesthood was celebrated last Sunday morning at Grace Church, Galesburg, of which Mr. Gee is about to relinquish the rectorship to assume that of St. John's Church, Oakland, California. The day was celebrated at the usual services, the Rev. H. Atwood Percival of Peoria being the preacher at the High Celebration.

After pursuing a theological course at Nashotah, Mr. Gee was ordained deacon by the Bishop of California in St. Paul's Church, San Francisco, in 1890, and priest by the Bishop of Milwaukee in All Saints' Cathedral, Milwaukee, in 1893. He has been in his present rectorship since All Saints' day, 1898, has been rural Dean of Galesburg since 1899, and has sat as deputy in two General Conventions, being once from Texas and once from Quincy.

MR. H. SPENCER PERCIVAL, a brother of the Rev. H. A. Percival, who recently came to the Church from the Presbyterian ministry and was ordained to the diaconate, has also become a candidate for orders in this Diocese and has just entered the General Theological Seminary. The brothers are the sons of a Presbyterian minister.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

New Church for Darlington.

A LOT has been purchased in Darlington, nearly opposite the post office, upon which a church building will be erected of brown stone, in the near future. The present church of St. Matthew's parish is deemed too small for the requirements and is also less happily located.

SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

Foundation Stone Laid at Ocala.

AT OCALA, on the 16th, the foundation stone of the St. John's Institute and Lecture Hall for the colored people, was laid in the presence of a large and influential gathering of colored and white citizens, by the Rev. Henry W. Little, rector of Grace Church, who supervises the work amongst the negroes, carried on by Mr. W. Giles as lay reader. The Church of St. James is a handsome edifice, beautifully appointed, and the centre of a growing work amongst the colored race. Mr. Giles, who is laboring faithfully in this field, is a native of Bermuda, and is a candidate for the diaconate. The rector visits the church periodically for the purpose of giving special instructions and the administration of the sacraments.

The Bishop, who is deeply interested in every effort on behalf of the colored race, donated \$100 for the building fund, and a cheering feature of the undertaking is that the people for whose benefit the institute is being erected are aiding the scheme by liberal donations of money, material, and labor. It is hoped that the building will be finished and open by Jan. 28, 1904, the date fixed for the meeting of the Convocation of the Jurisdiction, at Grace Church, Ocala. No debt will be incurred on the building. The lot has long ago been paid for, and the walls of the Institute will go up, as the funds and donations come in from time to time. In no state of the South is the Church grappling more bravely with the question of the elevation of the colored race than in Southern Florida.

Before the services the rector baptized the son of Mr. George Giles, a prominent and prosperous colored citizen, who owns considerable property in Ocala and vicinity.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Mission at Lynchburg.

A VERY SUCCESSFUL parochial mission has lately been concluded at the Church of the Epiphany, Lynchburg, conducted by the Rev. Dr. Reverdy Estill, rector of St. Paul's Church, Louisville.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

THE BISHOP OF WASHINGTON returned from Canada to his summer home in the Catskills the beginning of September. About the middle of the month he will attend a meeting of the Rhode Island Cathedral committee at Newport, after which he will return to Washington, to give attention to the arrangements for the Pan-American Conference and Missionary Council.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Death of John S. Adams.

THE DEATH at Adams of Mr. John S. Adams, Sr., is reported. Mr. Adams was senior warden of St. Mark's Church, and was also one of the foremost of the citizens of the place and of western Massachusetts. He was born 71 years ago at Van Deusenville, Mass., and married Miss Mary King, daughter of a missionary to Greece. His work in the

parish has been of many years standing. He is survived by his widow, one son, and two daughters.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

Death of Rev. John W. Dunn.

THE DEATH of the Rev. John W. Dunn, assistant at Trinity Church, Independence, occurred in that city on the morning of Sept. 11th. Mr. Dunn was an aged priest who had spent his life in missionary work. He was born Sept. 7, 1820, at Bedford Springs, Pa., was graduated at Kemper College, St. Louis, in the days when that institution bade fair to be a power for the Church in the West, and was ordained as deacon in 1847 and as priest in 1850 by Bishop Hawks, first Bishop of Missouri. His entire ministry has been spent in that state. He was rector at Fayette for eight years; at Hannibal for 13 years; and at Lexington for 12 years. From 1878 till 1890 he was rector of Trinity Church, Independence, but his increasing age and infirmities compelled him to give up the active work of the rectorship. He was at the same time missionary at Lee's Summit and Pleasant Hill. More latterly he assisted as his strength would permit at his former parish in Independence. During his ministry he was instrumental in erecting church buildings at Hannibal, Lexington, Fayette, and Lee's Summit. Mr. Dunn leaves seven children.

The burial was from Trinity Church on the Monday following, and was conducted by the Rev. R. R. Diggs, assisted by the Rev. Messrs. Robert Talbot, J. Stewart Smith, D. G. Mackinnon, and J. K. Dunn.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Woman's Auxiliary at Rochester.

MISS EMERY, Secretary of the Woman's Auxiliary to the Board of Missions, will address a meeting of the Rochester branches of the Girls' Friendly Society, on Thursday evening, Sept. 24th, at 8 o'clock, in St. Luke's Sunday School room.

Cubs' Food

THEY THRIVE ON GRAPE-NUTS.

Healthy babies don't cry and the well nourished baby that is fed on Grape-Nuts is never a crying baby. Many babies who cannot take any other food relish the perfect food Grape-Nuts and get well.

"My little baby was given up by three doctors who said that the condensed milk on which I had fed it had ruined the child's stomach. One of the doctors told me that the only thing to do would be to try Grape-Nuts, so I got some and prepared it as follows: I soaked 1½ tablespoonfuls in one pint of cold water for half an hour, then I strained off the liquid and mixed 12 teaspoonfuls of this strained Grape-Nuts juice with six teaspoonfuls of rich milk, put in a pinch of salt and a little sugar, warmed it and gave it to baby every two hours.

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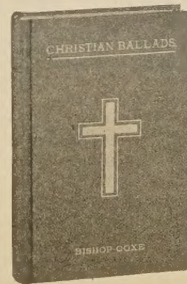
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CANADA.

University Federation Contested—Coadjutor for Rupert's Land—Appointments in Huron—Jubilee at Glanford.

Diocese of Toronto.

THE VEXED QUESTION of University federation has entered on another phase. Prior to the meeting of Sept. 9th, Dr. Langtry, in the form of an open letter to the Bishop of Toronto, wrote asking by what prerogative of the episcopal office the Western Bishops think themselves justified in calling upon the clergy to ask their people to do what they can to forward university federation. "Your lordships know," he says, "that a large majority of those upon whom you lay this burden, believe in their hearts that it would be a deadly sin to do so." Dr. Langtry calls the action of the Bishops a "tyrannous invasion of the rights of the priesthood," and claims that most of the Bishops who signed the circular letter had assured him previously that they were opposed to the federation of Trinity. He quotes the Bishops of Toronto, Niagara, Huron, Algoma, and Ontario. The Bishop of Ottawa has, he says, been a consistent federationist from the beginning. At a meeting held in the Synod Office, Toronto, Sept. 11th, by the opponents of federation, at which the Rev. Dr. Langtry presided, and which was well attended, it was decided to resort to the civil courts to prevent the consummation of the project. It was unanimously resolved that an application be made for an injunction to prevent the corporation of Trinity from carrying out the terms of Provost Macklem's resolution. A special meeting was held Sept. 14th by the Trinity Anti-federation League to consider the answer of Provost Macklem to the lawyer's letter of protest threatening an injunction to stop the union with the Provincial University. The Provost's answer not being considered satisfactory, it was decided to get out an injunction, which was granted Sept. 15th. The injunction, which is returnable in a week, restrains the committee from presenting their report on federation to the meeting of Trinity corporation on the 16th, restrains the corporation from adopting it, and restrains the Bishops from approving it. The Bishops, however, have already indicated their approval.

Diocese of Quebec.

THE OFFERINGS for the mission fund of the Quebec Church Society, will be taken up Sunday, Sept. 27th, in all the churches in the Diocese. THE BISHOP has returned from his Labrador visitation and held several Confirmations in the first weeks of September.

Diocese of Montreal.

ARCHBISHOP BOND received many messages of congratulation Sept. 10th, that being his 88th birthday. He has been occupied with his usual visitations during the summer. He preached at Trinity Church, Sunday morning, Sept. 13th, on the occasion of the Church parade of the Protestant members of the crew of the man-of-war ship *Retribution*, in harbor at Montreal at the time. The hymn sung as a processional was "Onward Christian Soldiers." Dr. Shinn of Newton, Mass., preached at St. George's on the evening of the same day.—THE REV. DAY BALDWIN, son of the Bishop of Huron, was inducted as rector of All Saints' by Coadjutor Bishop Carmichael, Sept. 13th, assisted by Ven. Archdeacon Norton.—THE 14th annual Convention of the Sunday School Institute of the Archdiocese of Bedford was opened Sept. 11th by a celebration of the Holy Eucharist in Trinity Church, Cowansville. The sessions were opened by an address from the Rev. Dr. Shinn, of Newton, Mass., who was present by the invitation of the Institute, to lead in the various topics proposed for consideration. Coadjutor Bishop Carmichael was present.

Diocese of Rupert's Land.

A COADJUTOR BISHOP is to be appointed to assist Archbishop Machray. The Primate asked for such assistance at the summer meeting of the diocesan Synod.

Diocese of Huron.

BISHOP BALDWIN has appointed the Ven. Archdeacon Davis to be Dean of Huron and Canon Dann to be rector of St. Paul's Cathedral, London. Both positions were previously filled by the late Dean Innes. The Rev. R. S. Howard of Mitchell, has been appointed rector of Christ Church, London, in the place of the Rev. J. H. Moorhouse, deceased.

Diocese of Niagara.

THE JUBILEE or 50th anniversary of St. Paul's Church, Glanford, was celebrated on Sunday, Sept. 13th, the Bishop, with Canons Bull and Henderson, being present to present congratulations. The church was attractively decorated with the fruits of the harvest, and the Bishop administered Confirmation and preached. Fifty years ago the church was organized in Glanford by the Rev. R. M. Merritt, a travelling missionary, who was succeeded by the Rev. George A. Bull, now Canon Bull, who was present at this service. Mr. Bull was rector for 33 years, during which time three missions at adjoining points were established. The present rector is the Rev. John Fletcher, and the work is in excel-

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A noted New York chef, in speaking on the subject a few days ago, said:

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"In looking over a dinner menu in use on the New York Central's Twentieth Century Limited, I was surprised to find that this dinner would cost, at any first-class hotel in New York, between \$4 and \$5. Of course, all of the dishes on the menu would not likely be ordered by any one person, but the fact that each patron has the entire menu to order from is the foundation for my estimate of what the dinner would cost in New York.

"Among the dishes served on the day I examined the menu were green turtle soup, shad, fresh mushrooms, spring lamb, teal duck, fresh tomatoes, strawberry shortcake, etc., etc."—From the Brooklyn Standard Union.

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lent condition. It is anticipated that a small tower, with new windows and other improvements, will be erected next year.

JAMAICA.

Damage from the Cyclone.

BISHOP DOUET, Coadjutor of the Diocese of Jamaica, is travelling in the United States in the hope of obtaining assistance in raising a fund to pay damages from the recent cyclone, which were sustained by the churches in the island. The damage, it is estimated, will cost \$75,000 to repair. The injury includes:

- Five churches wrecked.
- Thirty-three mission chapels wrecked.
- Forty-four mission chapels seriously damaged.
- Twelve parsonage houses wrecked or seriously damaged.
- Many minor injuries not included in the above.

The Church in Jamaica is entirely supported by voluntary contributions, chiefly those of laborers and small settlers. In the districts affected their power to give to the clergy fund is for the time suspended; and as they have to strain all resources to restore their own houses, they cannot give substantial assistance to restore church buildings.

Contributions go to I. A. McLeod, Bank of Nova Scotia, 199 Washington St., Boston.

NASSAU.

THE SYNOD of the Diocese of Nassau, has passed the following resolution, a copy of which has been sent to all the Bishops in the Anglican Communion:

"That, whereas some amongst us have recently been deeply distressed and perplexed in mind by reports in the English Church papers, which seem to shew that 'erroneous and strange doctrines' with regard to such central mysteries of the Catholic Faith as the Virgin-birth of our Lord and His glorious Resurrection from the dead; also as to the Apostolic Ministry and Sacraments, and the Inspiration and authenticity of Holy Scripture; and in contradiction of the plainest statements of Holy Scripture in respect to our Lord's Teaching and Miracles (contrary also to the Declaration of Assent to the Articles of Religion required of all Ministers of Religion 'in the plain and full meaning' and in the 'literal and grammatical sense'—viz., *Arts ii., iv., vi., viii., xxiij., xxxiv.*); have been of late maintained, preached, and printed by Clergymen in England, holding either Cure of souls, or high ecclesiastical dignities, or Professorships of Divinity in the principal English Universities; and that apparently, without any public censure or adequate investigation of the charges publicly made against them:

"Resolved, That this Synod, assembled in the Name of the Ever-Blessed Trinity, in order to deliberate on the measures most necessary to be taken for the spiritual welfare of Christ's Flock in these parts—and ever mindful of the humble position which the Church in the Diocese of Nassau holds among the Churches of Christendom—feels itself in duty bound, respectfully but most earnestly, to implore the Archbishops and Bishops of the Provinces of Canterbury and York to take such measures with regard to the said 'erroneous and strange doctrines' and any persons who may persist in maintaining the same, as shall tend to re-assure all Churches in the communion with them, in face of the facts hereinbefore recited, that the Church in England still regards the maintenance of the Catholic Faith as the first duty of the Episcopate.

"AND that the Lord Bishop of the Diocese be respectfully requested to communicate with each of the Archbishops and Bishops of the two English Provinces with the

view of bringing before them the humble petition of this Synod.

"Agreed to unanimously, June 25, 1903."

MUSIC

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

UNDER the title, *The Voice of the Boy*, by John J. Dawson (published by E. L. Kellogg & Co., Chicago), an interesting pamphlet has appeared, relating more especially to the boy voice at the breaking period. Although we cannot agree with the author in much that he says, we commend this essay to the serious perusal of professional choirmasters, and teachers who are entrusted with the culture of the boy voice.

The chief theory advanced by Mr. Dawson—that mutation does not necessarily cause a break in the voice—is as old as the hills. To what extent he has been carried away by the idea that he has discovered something never known before will be seen by the following quotation from page 44:

"The author has stated his case and is satisfied to put this little work into the hands of the public, regretting that he does not possess the facile power of a Spencer or Huxley in presenting scientific facts. The presentation of such a combination as common-sense and experience herein forms an irresistible argument and may make the deficiency less felt. Notwithstanding overwhelming evidence there will be objectors. 'It is contrary to the traditions.' 'The great weight of experience is in favor of the old system.' 'All the literature on the boy's voice ignores this idea.' 'Surely, if this is

Two Tips

AND BOTH WINNERS.

A man gets a friendly tip now and then that's worth while.

A Nashville man says: "For many years I was a perfect slave to coffee, drinking it every day, and all the time I suffered with stomach trouble and such terrific nervousness that at times I was unable to attend to business and life seemed hardly worth living. I attributed my troubles to other causes than coffee, and continued to drench my system with this drug. Finally I got so bad I could not sleep, my limbs were weak and trembling and I had a constant dread of some impending danger, and the many medicines I tried failed to help me at all.

"One day a friend told me what Postum had done for her husband, and advised me to quit coffee and try it, but I would not do so. Finally another friend met me on the street one day, and, after talking about my health, he said, 'You try Postum Cereal Coffee and leave coffee alone,' adding that his nervous troubles had all disappeared when he gave up coffee and began to drink Postum.

"This made such a great impression on me that I resolved to try it, although I confess I had little hopes. However, I started in, and, to my unbounded surprise, in less than two weeks I was like another person. All of my old troubles are now gone and I am a strong, healthy, living example of the wonderful rebuilding power of Postum. It is a fine drink as well as a delicious beverage and I know it will correct all coffee ills; I know what a splendid effect it had in me to give up coffee and drink Postum." Name given by Postum Co., Battle Creek, Mich.

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true it would have been discovered long ago."

"But all this proves nothing except that this is a new idea. It is only the natural recoil of the conservative mind. New ideas have been condemned and ridiculed. That it has not been brought forward before is not a serious objection either.

"Centuries of civilization preceded the discovery of the circulation of the blood by Harvey; of the principle of gravitation by Newton; of the steam engine by Watt; of the locomotive by Stephenson; of the phonograph by Edison; and thousands of others.

"The author feels happy to be in such good company, and confidently expects a favorable verdict, not from future generations merely, but from his immediate contemporaries."

This is pretty strong language, to say the least of it. The system of training, advocated by Mr. Dawson, may be briefly summed up as follows:

"It is conveniently divided into three periods, the first of which we may call the period of childhood, in which the boy will sing soprano like the girl; his vocal conditions at this stage being similar to those of the girl. The second period we may call the period of boyhood, in which he will sing alto, not because the voice has really changed to alto, but rather because the ultimate voice condition demands that the pitch should begin to fall about this time; and the third period we may call the period of adolescence, in which he will sing tenor or bass.

"The first period begins about five years of age and extends to ten years; the second period extends from ten to fifteen years; and the third period extends from fifteen years upwards. These ages are approximate, of course, but this classification will be found satisfactory for 90 per cent. of boys."

The result of this system, as used in the public schools of Montclair, N. J., under the direction of Mr. Dawson, appears from the following report made by him to the Montclair Board of Education:

"Three years ago we began to give special vocal exercises to our boys of the sixth, seventh, and eighth grades. These exercises were intended and in every respect were adapted to encourage the voice to fall in pitch. They were simple in tonal and rhythmic content, and easy in range. The time devoted to this work was very short, probably not more than five minutes per week—perhaps even less. The boys were told the object of the exercises, and took an interest in them, but probably not to the extent of inducing any home practice. The boys who were then at the beginning of the seventh grade are now finishing the ninth grade work. About fifty boys have gone through the work of these three years, with the result that about 95 per cent. changed to tenor or bass. The great majority of the boys with changed voices are singing tenor. The voices lack the strength of adult voices, but that will come as the boys mature into manhood. Their range was from D, third bass line, to C, third treble space—almost two octaves. It is not expected that all these boys will become permanent tenors; some may go down lower and broaden out into baritones and basses. But now that the throat has been released from its muscular bondage this matter may be safely left to take care of itself. Whatever they become ultimately, they have been saved the "break," and their voices are natural and uninjured. Another interesting fact which may be mentioned here is, that the speaking voice also goes down in pitch gradually and becomes more manly in character. This change comes upon the boy so gradually that he scarcely notices it."

As we said in our last article, boys' voices skilfully trained to the quiet, easy method of using the thin register, very often pass

through mutation without any break. The voices gradually sink in pitch. Undoubtedly the after history of such voices would coincide with much that the pamphlet under discussion sets forth. It is generally the case that choirmasters lose sight of their choristers after they become useless as trebles. They drift away into various pursuits, voice cultivation ceases, and reliable statistics, throwing light upon the immediate future of the voices of ex-choristers are wanting.

In point of resources and banking power the national associations still retain their pre-eminence, having nearly three times the capital and over twice the deposits shown by the state institutions; yet banks of the latter class are increasing more rapidly than those of the former, despite the temporary influence of recent changes in the national banking laws.—Prof. Charles J. Bullock.

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